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July • 1959

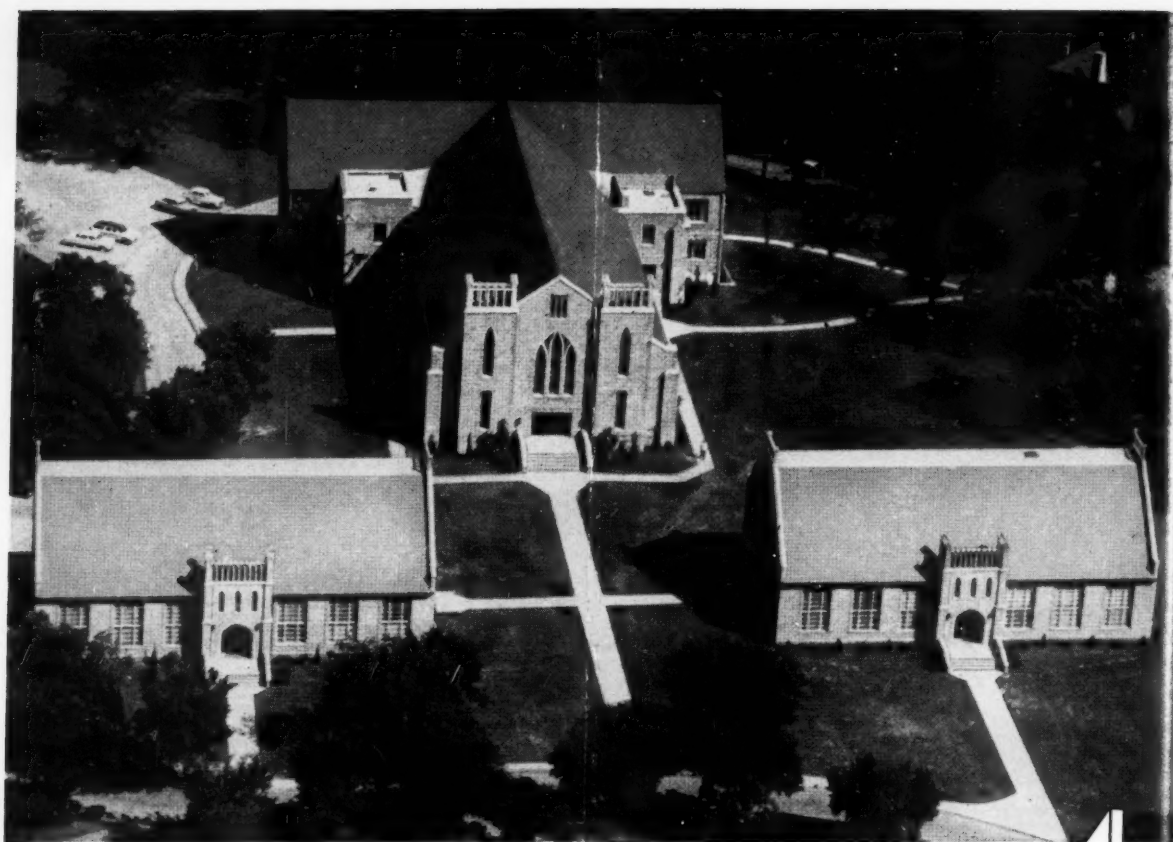
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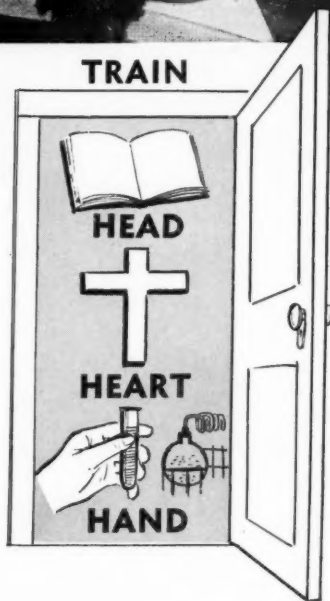
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# We Forget

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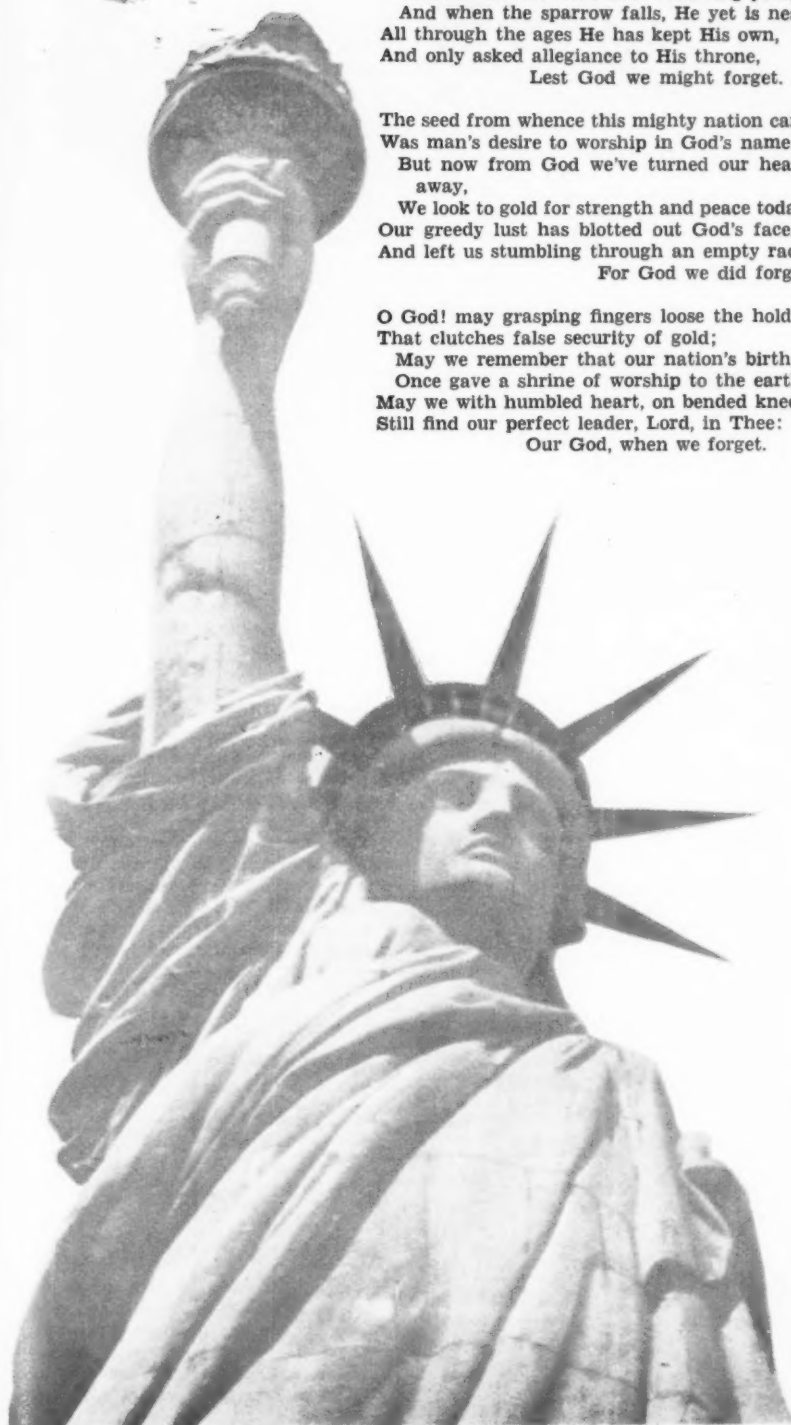
Our God still rules the universe; still keeps  
The stars above, the waters in the deeps;  
Still clothes the lilies each recurring year,  
And when the sparrow falls, He yet is near.  
All through the ages He has kept His own,  
And only asked allegiance to His throne,  
Lest God we might forget.

The seed from whence this mighty nation came  
Was man's desire to worship in God's name;  
But now from God we've turned our hearts  
away,

We look to gold for strength and peace today;  
Our greedy lust has blotted out God's face,  
And left us stumbling through an empty race:  
For God we did forget.

O God! may grasping fingers loose the hold  
That clutches false security of gold;

May we remember that our nation's birth  
Once gave a shrine of worship to the earth;  
May we with humbled heart, on bended knee,  
Still find our perfect leader, Lord, in Thee:  
Our God, when we forget.



July, 1959

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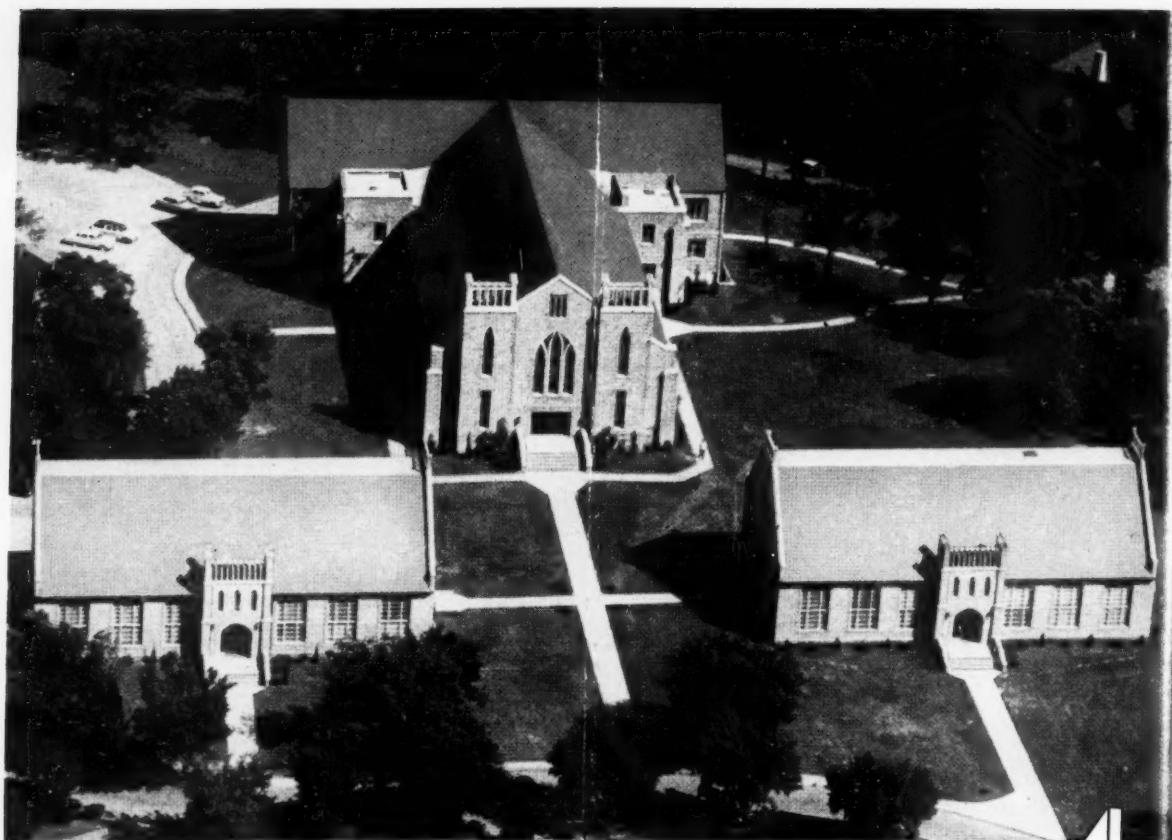


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July,

# We Forget

LEOLA LITTREL

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This summer Dr. Carl F. H. Henry, distinguished author, scholar and editor of *Christianity Today* will join the pastors' conference staff in the Philippines, Malaya, Burma and Thailand.

With doors closing to outside missionary activity in many areas of the world, the World Vision pastors' conferences take on deep spiritual significance. If Asia is to be won for Christ, it must be won by Asians. Your prayer is solicited for these important meetings.

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## This Month

In celebrating 183 years of American independence, we may find it a little difficult to view the place of our country in the current world picture. Where are we now? Where are we going? Everyone wants to know, but Hyman Appelmann would rather we ask ourselves, "Where have we been? What have we lost?" He gives cogent answers to these questions in his "Go Back, America!"

Don Gill, Assistant Secretary of Public Affairs for the National Association of Evangelicals in Washington, is a familiar of the ways and means of the national government. We are sure his report, "Christians In Your Congress!" will be very revealing to you.



Gill

About three years ago, Dr. S. Maxwell Coder of the Moody Bible Institute faculty wrote a challenging series of Bible expositions on the Book of Jude, "The Acts of the Apostates." This month he begins a series on Second Peter. The first is "Gifts and Graces." We trust you will find these as great a blessing.

A pastors' special is "Victorious Preaching," by Dr. Neil Winegarden. Dr. Winegarden has served in the pastorate himself and now teaches pastoral theology in the Wheaton College Graduate School. He asks, "If victorious living is expected of the man in the pew, can any less be expected of the Lord's servant in the pulpit?"



Carlsen

One of the hot spots in the world right now is the mountain hideaway of Tibet. William D. Carlsen, a former missionary on the China-Tibet border and now serving in Thailand, has taken a group of excellent pictures in that country, showing the political-religious situation today. He shares them in "Who Will Win Tibet?"

This month we are also happy to present another in the "Great Chapters" series. Dr. E. M. Baiklock, author of the exposition on John 3, is chairman of the classics department of Auckland University, New Zealand.

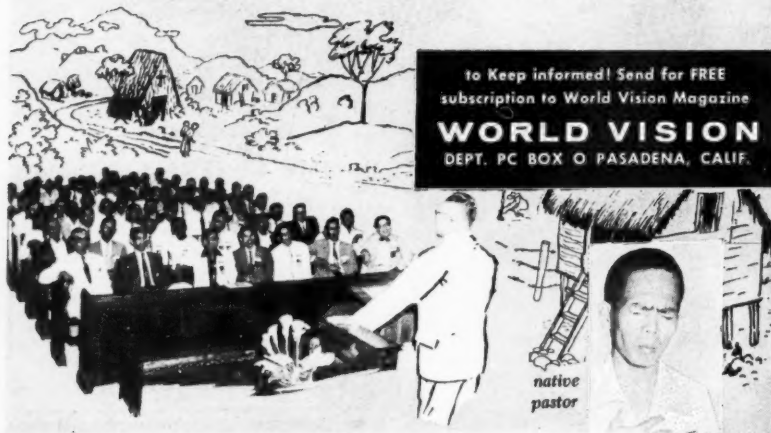
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Volume 59, No. 11

July, 1959

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Copyright, 1959, by the Moody Bible Institute of Chicago printed in the U.S.A. Entered as second class matter January 9, 1919, at the post office at Mount Morris, Illinois under act of March 3, 1879. Accepted for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized June 18, 1918.

Published on the 25th of the month preceding date of issue at Mount Morris, Ill., by the Moody Bible Institute of Chicago. Devoted to Bible knowledge and interpretation; news and methods of world-wide Christian work; editorial comment on current events and conditions; inspirational verse and selected miscellany; evangelical and evangelistic; extending for the faith delivered once for all to the saints. Address: Moody Monthly, 820 North La Salle Street, Chicago 10, Ill.

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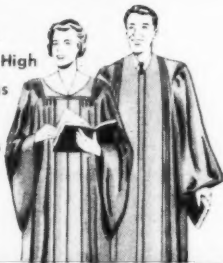
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## Our Moody Readers

### Reactions to "Space Flight"

Just finished reading most of the article on "Space Flight" [May], and wonder if we ought not caution one another against setting up human conclusions as a revelation of God's will. To put something into the Bible is as wrong as taking something out, and when we say something is wrong, we better know for sure or say we don't know.

If space exploration and space travel are indeed on an equality with the building of the tower of Babel, then isn't each Christian mathematician sinning, who is contributing to the science of space exploration? Then perhaps it may be wrong to belong or in any way be related to the crews of Cape Canaveral? And all of it on the basis of what God did *not* say?

Is there in all the Bible any message from God forbidding space travel? I know of none, and before we speak for God on the subject we ought to have more than tentative conclusions.—Martin P. Simon, Editor, *The Christian Parent*, Wheaton, Ill.

Why has evangelical Christianity continually placed itself in the awkward position of trying to defend the positions that God never asked us to defend?...

I believe the Bible is the Word of God and written to tell us of His plan of redemption through Jesus Christ. To draw negative inferences is a mistake. When God told Moses His plan for man to have dominion over the earth it would not have made any sense to include the moon or other planets.

There are two positive reasons why I think it is wrong for Christians to take such a stand on such careless grounds. First, I believe all knowledge comes from God and all the scientific advances we have in the various fields of science today comes from God seeing fit to reveal this material to man... Second, I feel that this is wrong [because] this is just the kind of material that the Russians love to quote. They have stated at the beginning of this year that their tremendous scientific progress will soon prove the absurdity of the Christian God...

For the record, put a tickler in your files and look up this letter ten years from now. If the Lord hasn't already come for His own, I think the first man will have already landed on the moon.—G. E. Speake, Los Angeles, Calif.

I have long... felt that man is intruding into matters beyond his authority, though I realize that God will intervene with a staying hand as He did in the Babel episode. Can we apply to this subject Job 38:33-35?—Mrs. Herbert S. Sylvester, Middleboro, Mass.

Mr. Alderman's learned dissertation on man's earthly nature is proof positive of God's "no trespass" signs posted on the outside of Earth's atmosphere. Even the most inveterate skeptic will admit that the possibility exists of a man, once hurled into forbidden space, becoming lost among the countless galaxies and

thus perishing. Clearly this would be breaking God's commandment that Man ("red earth") must return "unto the dust of that earth."

Unfortunately I could not follow Mr. Alderman's courageous exposé starting from the paragraph on column three, page twenty... But then the gift of understanding metaphysics and prophecy is given to a chosen few.—Conrad D. Festa, Dryden, N.Y.

In searching the four evidences used by the writer, we feel that they do not quite imply the truth as quoted when confronted with other verses of Scripture.

First, there is the Genesis quotation that man has dominion over the earth. But is this sufficient to prove that he has no dominion over anything outside the earth? There is no commandment here to that effect....

Second, the author finds Psalm 115 an evidence that only the earth has been given to man. But let us not forget the context in which this quotation is used. If we take this text (v. 16) literally, then we have to conclude that the earth is *not* the Lord's....

Third, the happenings at the Tower of Babel in Genesis 11 are quoted. However, when we read the whole story, we find that the purpose of the building of the Tower of Babel was not so much to reach heaven—though this was to be the result of the building—but to: 1) boost human pride ("Let us make us a name") and 2) prevent the human race from being scattered abroad (Gen. 9:1)... We can see no evidence that this was an attempt to enter outer space, or that God's action was taken in punishment of such an attempt.

Fourth, the example of the fall of Lucifer was used. Indeed, Lucifer wanted to be "like the most high," and therefore we see God's action to bring him down to hell (Isa. 14:15). But the reason was not because he wanted to be "above the heights of the clouds," as the author himself already indicated....

Think of the possibilities of mass murder that could come out of the search for wider ranges. The enormous amount of evil that could be the result of the current explorations cannot be overestimated. The issue is therefore an important one, a personal and nationwide moral issue. Let us remember that while "all things are lawful" unto us, "all things are not expedient."—H. J. Aaftink, Terrace, B.C.

I must, in all fairness to the Scriptures, take my stand with those Bible students who must disagree with Mr. Alderman, as referred to in the editorial... God has planned and ordained a great destiny for man and with great responsibilities for man. At times it is beyond man's mind to fathom the possibilities of his faith and of God's grace and intentions.

I take this stand without prejudice against the author for his views.—Thomas D. Hershey, Popejoy, Iowa.

Moody Monthly

# report

WORLDWIDE NEWS • Charles T. Lampman, editor

## Impact of Christianity on Japanese Life

In Tokyo, recently, a feature story in the *Ashai Evening News* said Japan's Christians "weigh more than they count," and some observers say that is a good analysis of almost 100 years of mission work in the Far East. According to the article, there are hardly more than half a million Christians in Japan in a population that totals 88 million, about 0.5 per cent. Yet these few are making an impression in the nation that far exceeds their number.

## CHRISTIAN WITNESS

In the Diet, Japan's counterpart of the United States Congress, there are 18 Christians among its 250 members, or 7 per cent. The minister of finance is a Protestant Christian. Other outstanding Protestant citizens include the director of the Atomic Power Research Institute, Crown Prince Akihito's private tutor, several banking leaders and the presidents of a number of manufacturing companies.

Since the war, world-famous Tokyo University has had two distinguished Protestants as its president. The chief justice of Japan's supreme court is a well-known Roman Catholic jurist. Many of the nation's best educators are also Roman Catholics. In Japan, membership in the Christian community is no barrier to creative service in politics, business or education.

**Contact:** More "ugly Americans" are needed to make friends for democracy. And yet the value of these ambassadors from this country is not officially recognized by the United States government. These are the views of Dr. Bob Pierce expressed in a recent issue of the *American Weekly*. Dr. Pierce, president of World Vision, Inc., Pasadena, Calif., supported the contention of William J. Lederer and Eugene Burdick in their recent best-selling book *The Ugly American*. Their "ugly" American is an unprepossessing engineer who really helps the native people when official representatives are ineffective.

Dr. Pierce's "ugly" Americans are our missionaries. "Missionaries," says Pierce, "do more than risk their lives to spread inspiration and hope abroad. They are highly effective combatants in the fight against Communism. Our missionaries conduct schools for children, run clinics for the sick, hold church services, recruit doctors, provide necessities, help build new dormitories and churches and do much to strengthen the cause of democracy. They are showing millions of people the real heart of America as the billions of dollars given by our government to build bridges, dams and roads can never show."

**Confiscation:** In the troubled nation of Iraq, the Health Ministry has announced it will confiscate the Seventh-Day Adventist Hospital in Baghdad. Official reason: the hospital is regarded as "a source of suspicion and distrust." King Feisal, assassinated in the revolt last summer, and others prominent under the monarchy, had given encouragement and support to the hospital, making it now suspect in the eyes of Premier Kassem. By the end of May, 42 Soviet doctors had arrived in Baghdad, replacing Christian staff-members.

**Concern:** In Eritrea, on the Red Sea, an emergency has arisen. Thousands of tribal villagers are facing starvation because of a disastrous locust invasion which destroyed their crops last summer. The plague is said to be the worst in the memory of the oldest residents. Special help is being sent in by mission organizations to prevent widespread starvation, and to provide seed for the planting of new crops.

**Counted:** Medical work conducted by 213 Protestant missions agencies around the world has been put on record for the first time. The new *Directory of Protestant Medical Missions* is the result of a two-year survey conducted by Arthur W. March and Dr. Frank W. Price of the Missionary Research Library. To compile the facts on numbers of hospitals, clinics, personnel and other important data, they worked closely with the Christian Medical Council for Overseas Work, a unit of the Division of Foreign Missions of the National Council of Churches. Altogether, 1,602 hospitals, tuberculosis sanatoria, leprosaria and dispensaries are included in the directory.

It has been estimated, however, that in the report, approximately one fourth of all Protestant medical work—practically all that performed by Protestant evangelicals—was not included.

## RADIO

**Amateurs:** The Gospel European Network, broadcasting the message of salvation through Jesus Christ via shortwave radio, went on the air from Scotland last March 14. GEN consists of a five member team—average age, 16 years—four boys and a girl. Response from the first broadcast

[continued on page 29]

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# EDITORIALS

## **Faith of Our Fathers**

Recently there seems to have been a rash of criticism of our fundamentalist fathers. While on a few occasions names have been used, in the majority of instances the criticism has been directed against the movement generally.

Of course, criticism of fundamentalism is not new. But it would seem that currently there are two facets which make the present attack different. First, this present day criticism comes from fundamental or evangelical sources. Second, it has to do with omitted emphases rather than things the fundamentalists did and said. Occasionally their scholarship is impugned and their spirit is decried.

We recognize that outside the Holy Scriptures themselves perfection is not to be found. We do not maintain that our fundamentalist fathers were perfect—either in fact or in spirit. But we can affirm that with mighty few exceptions—so far as the leadership of fundamentalism is concerned—they were right in motive and right in the basic doctrines of the Word.

We disclaim, therefore, any relationship or any sympathy with smart, harsh or wholesale criticism of our fathers. Names like Torrey, Gray, Munhall, Griffith Thomas, Trumbull, Erdman, Gaebeline, Scofield, Riley, Machen, Wilson and many more are more than honored and revered at Moody Bible Institute. They are part of our sacred heritage.

We sincerely hope that those of us called fundamentalists today may be willing to face criticism and profit by it. May God make us even half the men our fathers were. If, under God, we can face our day and generation and speak as clearly, as basically and as fully as they did in their generation, we shall not need to be ashamed at the judgment seat of Christ.

## **You and Your Country**

Independence Day—and across our land, in thousands of cities and towns, the celebration is on. Down the main streets comes the parade—the band leading, slightly off key, perhaps, but thrilling the air with music, the big drums beating time and the city fathers following in portly dignity. Slogging along as in yesteryear are the service men, squeezed with difficulty into the old uniform, but heads erect, eyes front, and stomachs in. There come the floats and the flags and the bicycle brigades dressed in bunting. There come the children, bedraggled and happy, marching along behind. And the people—hundreds of them, of every sort and description, shouting and cheering, lining the way.

You look at it all, and your heart beats harder, and your throat chokes up, and your eyes smart with unshed tears. Why? Because you are an American, and you love your country, and you are a part of your history.

It seems a long way back to the year of our Lord, 1776, and the band of quiet, determined men who affixed their signatures to that memorial document which declared our country free. There was no shouting then, no bands with their music, no beating of the drums. Only the cold realization that freedom declared had yet to be fought for, and a solemn dedication to the task that lay ahead.

It is even farther back to that group of hardy Pilgrims who on a bleak November day in 1620 landed on the eastern shores of our continent and in the name of God determined to wrest a living from the howling wilderness. There was no shouting then, either. Only an unshakable

faith that God was on the throne, and by His help they would stay on those inhospitable shores—or die in the attempt.

Where do we as Christians and American citizens fit into such a bleak picture as this? Here are a few suggestions:

1) Pray for our country—its leaders, its government, its relationship to God and His Word.

2) Keep informed as to its welfare and position, and exercise our duties and privileges as citizens.

3) Show others by word and life what a Christian and an American ought to be. The citizen of heaven ought to make the finest American citizen.

4) Maintain a firm faith in God and His over-ruling Providence even in the darkest hours, remembering that the future is as bright as His promises.

5) Remember that at best we live in a dying world that is marked for judgment, and look daily for the coming of the Lord.

## **A New Chapter for Tibet?**

This month's timely picture feature on Tibet (p. 45) brings to mind the long story of Christian attempts to enter that closed land.

More than a hundred years ago the Moravians, frustrated in their attempt to reach Mongolia, laid siege to the western portal of Tibet. There in Kashmir, with admirable persistence, they have labored even to the present day, reaching Tibetans as they travel in and out of the closed land. To them we owe the Tibetan version of the Scriptures.

Far to the southeast of Kashmir and beyond Nepal is the main road that links India with the Tibetan capital at Lhasa. At Darjeeling, near the frontier, many a missionary has waited and hoped and prayed for the day when he might cross those tremendous 18,000-foot passes through the Himalayas on the way to Lhasa. But few have ever had that privilege.

One of the few was the saintly Indian Christian, Sadhu Sundar Singh. Mystery surrounds his last days. In 1929 he started out for Tibet, but he never returned. Where and how he died we do not know.

The passes to India are snow-choked and closed much of the year. Only on the China side may one hope to enter Tibet at almost any season. Here, too, the missions had set up their outposts. At the time of the Communist take-over, there were several whose work was established in Outer Tibet, the Chinese provinces of Sikang and Tsinghai.

It was Outer Tibet that was penetrated by Petrus and Susie Rijnhart; it was here, where they buried their little one, and where Petrus was murdered and his body thrown into the river. But Dr. Susie Rijnhart returned to Tibet with Dr. and Mrs. Albert L. Shelton. Then, nearly twenty years later, America was shocked by the news that Dr. Shelton, too, had been murdered. Such has been the cost of work even in Outer Tibet. Meanwhile, Inner Tibet remained closed. Now under Communist terror the entire country appears more tightly closed than ever.

But is it? We wonder. May not Communism be used to break the centuries-long hold of Lamaism on the people? Certainly the two are radically opposed to each other. In Tibet one out of every four or five men is a lama who must be supported by the others. But in Communism every man is supposed to be a worker, a producer.

The conflict is inevitable. What will be the outcome?

This we cannot tell. But we know that He who controls the destinies of men has seen it all from the beginning. He can make even the wrath of men, the machinations of the Evil One, to accomplish His purposes. Our part is that of waiting on Him in prayer, interceding for the people of Tibet, that the way to their hearts may somehow be opened for the gospel of the Saviour.—H.R.C.

### **Have We Forgotten?**

For those who can obtain a copy for Fourth of July reading—or for later—we would recommend a new book by Tim J. Campbell, Iowa lawyer and former moderator of the United Presbyterian Church. Writing on *Central Themes of American Life* (Eerdmans, Grand Rapids, Mich., \$3.50), Mr. Campbell presents an interesting and well-documented case showing how God has repeatedly intervened to shape the nature and destiny of our United States.

A considerable part of *Central Themes of American Life* shows the impact of the Christian faith on government, attitudes and the American pattern of life. The opening chapter, however, is a documentation of how the hand of God shaped history so that our continent was settled predominantly by English Protestants, how repeatedly during the Revolutionary War it was divine intervention which saved the Continental army from apparently inevitable disaster, and later how God's guidance and provision were again and again evident during the period of our country's growth.

Is this a sound interpretation of history? The Word of God indicates that it is. "Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing" (Isa. 40:15). Again the word to Nebuchadnezzar in Daniel 4 is likewise for us today, "to the intent that the living may know that the most High ruleth in the kingdom of men and giveth it to whomsoever he will, and setteth up over it the basest of men."

George Washington and other statesmen of his day were deeply convinced not only that God had delivered them but that without this deliverance their cause could have but ended in defeat. Writing to a friend in 1778, Washington declared: "The hand of Providence has been so conspicuous in all this, that he must be worse than an infidel that lacks faith, and more than wicked that has not gratitude enough to acknowledge his obligations."

Are we in danger of forgetting—or can it be that we have already forgotten? And are we aware that if God built us up, He can just as surely cast us down? How urgently we need to cultivate renewed awareness of God's hand in our affairs; how pressing the need for coming again to the place of the fear of God, dependence on Him and willingness to do as He directs.

### **A Needed Work**

Attendance increased last year at Lutheran service centers throughout the world, according to the Lutheran Service Commission—this in spite of military manpower cutbacks. Only twice before in the history of the Commission has attendance during a six-month period exceeded attendance during the last half of 1958.

Such figures indicate that there is still an important place for the kind of work that was carried on so effectively during and after the war, not only by the Commission but by Christian Business Men's Committees, churches and other groups. This is a type of work which should be continued wherever the number of service personnel is sufficient to justify it.

Many a service man or woman who in civilian life would have been unapproachable has heard the plan of salvation for the first time over a sandwich in a CBMC or church-sponsored service center. Many Christians whose testimonies might have wavered have been strengthened by the fellowship provided by such centers. We salute the ones who are faithfully carrying on this work and witness for our service men, and urge our readers to give prayerful support as opportunity is provided.

## **Coming Next Month—Christian Home Issue**

### **YOU CAN BE A FRONT DOOR MISSIONARY**

Concerned about the millions of unreached in the far corners of the world? Of course—and rightly. But what of the unsaved who come to your own front door? Lenore Honline tells how with fear and trembling she discovered a mission field on her own doorstep and how witnessing to salesmen has become a challenging ministry. Her article may be the beginning of such a fruitful and satisfying work for you!

### **HOMES THAT SEND OUT CHRISTIANS**

Some Christian homes seem eminently successful in turning out Christian young people—others do not. What makes the difference? As Ruth Clark and her husband looked down at their twin babies in the hospital nursery, they resolved to find out. Mrs. Clark tells you what they discovered in a survey of thirty-three successful homes. Check your home life against the findings of this unusual survey.

### **PARENTAL TROUBLE SPOTS**

Week in and week out in the shadow of one of the nation's large universities, a Christian counselor listens to the problems of young people. Many of these problems reveal common failures on the part of parents. What are these points of failure and how can they be avoided? E. Eugene Williams answers this question next month in an unusual article for parents who want to look ahead. Watch for it!

**Coming in September—A new study-at-home feature for Christians who want to grow**



# GO BACK, AMERICA!

By HYMAN J. APPLEMAN

**N**o one can consider the history of the United States without realizing that we have been blessed of God in an extraordinary way.

This nation of ours is the only nation in recorded history which has never had to sue an enemy for peace. Never except of its own free will has it given up one inch of territory to another nation. During its one hundred eighty years of existence, while the world has witnessed tremendous upheavals—political, economical and industrial—in every other great nation on earth, this government has not undergone one major change.

Despite all the faults of our country, the foundation that was laid in our early years—the Declaration of Independence, the Constitution, the system of checks and balances which characterize the various branches of our government that were introduced by our founding fathers—remains the same. Surely those men who launched the Ship of State two centuries ago were led of God! They built far better than they knew.

I think of my own experience in coming to this country from Russia. Having only the equivalent of one year in high school, I found myself at a total loss because of my lack

**If you would discover the secret of our country's greatness, look to  
the faith of the pioneers, who brought Christ with them to the Atlantic seaboard**

of knowledge of the English language. But the opportunity to learn was open. For me, from that time on, it was a head-long race to get an education. First it was grade school, then preparatory school, then university, then law school—I was filled with an insatiable desire for knowledge. And yet it was not so much for the sake of knowledge as it was “to get ahead.” I was living for myself. There was no time for games or vacations; only time for study. And it came rather hard, though teachers helped me. Uniformly kind and patient, they were veritable mines of information. To me, America was a seven days’ wonder.

I thought to myself, how did America differ from the old country? Was it in its tremendous land area? But Russia was larger by far, being nearly four million square miles above that of this country. What made it so different? Could it be its resources, its natural wealth, salubrious climate, rainfall, mighty rivers, great lakes, mountains of iron, layers upon layers of coal, gold, silver, flowing rivers of oil? But Russia was rich beyond dreams in all of these.

Was it mechanical skill, inventive genius, a land girdled with lines of commerce, belted with giant industries? But

then there was Germany. Germany had the best steel, the best glass, the best precision instruments, plastics, synthetics before we had them, and later on guided missiles! Americans travelled to Germany to polish off their know-how. Surely, I thought, there must be some other reason for the greatness of this golden land.

♦ THEN came my own personal conversion to Christ, a spiritual upheaval in which my whole outlook changed. Time was taken for re-analysis, re-study, re-evaluation of crammed-in knowledge—so much of it second-hand. Then I knew. What caused these thirteen colonies, in a little over four lifetimes, to achieve such titanic growth? It was this: America was founded on the Atlantic seaboard by men, women, families who sought *lebensraum*—living room—not so much for their bodies as for their souls, not to discover the Fountain of Youth, but to gain the privilege of worshipping the Most High God in freedom and in truth.

Those stalwart people, saturated with the Word of God, recognized the over-Lordship of Jehovah. There was a conviction in their souls that the purpose

of man was “to glorify God and to enjoy Him forever.” With all due respect to the Plymouth Rock, the stone on which America was founded was the Bible. George Washington, Abraham Lincoln, Woodrow Wilson—all those great leaders and others could honestly quote Queen Victoria’s testimony to the savage Zulu Chief in Buckingham Palace, as he stood before her, leaning on his broad-bladed assegai, and said:

“Tell me, White Queen, what makes your realm so great? My men are larger, stronger than yours. Any one of them could break in two any three of yours. What makes you ruler of such a mighty people who conquer everywhere they go?”

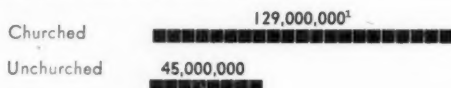
Thrilling is Victoria’s recorded answer as, picking up her Bible from the table by her side and holding it up before the black warrior, she spoke for the ages: “This Book, O King, is the secret of the greatness of my people.”

Christianity, the Book, the Church, prayers, sermons, the salvation of souls, the dedicated lives of Christian believers, meant everything to these early American colonists. Meeting houses were built almost as rapidly as homes. Yet one thing more was needed—a trained min-

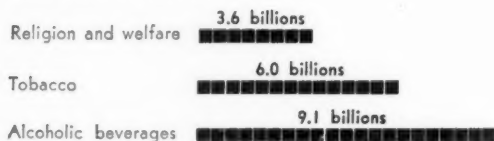
[Continued on page 22]

## THE U.S. IN TROUBLE

### *The U.S. is a church-minded nation*



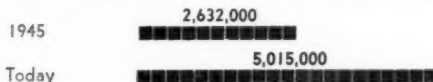
### *But U.S. Citizens spend*



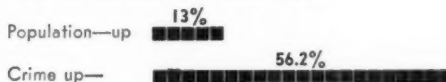
### *And liquor outlets outnumber houses of worship*



### *The number of alcoholics has more than doubled*



### *Crime is on the increase: since 1950*



### *Juvenile delinquency, a national problem*

In 1957<sup>2</sup> one out of every 30 U.S. juveniles were arrested for violations of the law

### *In 1957<sup>2</sup> juveniles accounted for more than*

$\frac{2}{3}$  of all arrests for thefts<sup>3</sup>  
 $\frac{1}{2}$  of all arrests for burglary  
 $\frac{1}{2}$  of all arrests for larceny  
 $\frac{1}{4}$  of all arrests for robbery

<sup>1</sup>All faiths; include all baptized Protestants regardless of age. <sup>2</sup>The latest year for which complete figures are available. <sup>3</sup>In major U.S. cities reporting to the F.B.I.

# The Way to the Kingdom

By  
E. M.  
Blaiklock



*Professor Edward M. Blaiklock is chairman of the classics department at Auckland University, New Zealand. A frequent contributor to Christian magazines in America, he is also the author of a fascinating commentary on First John and writer of the 1959 "Daily Notes" published by Scripture Union. At the time of this writing, Dr. Blaiklock, always a popular speaker in his own country and in Australia, is fulfilling a number of speaking engagements in the United States.*

CHAPTER three of John's Gospel is probably one of the best known chapters in the New Testament. But it is far from being the best understood. In this study we shall look at it in its ancient context, try to understand what Christ's words meant to the visitor who came by night, and then examine the message those famous words still hold for the world today.

When Nicodemus walked out that night to Bethany, there was a deep anxiety abroad for the future of the nation. The land had been occupied territory for fully ninety years. Either the direct rule of Rome or the government of Roman puppets and Jewish collaborators had made mockery of Jewish hopes and the aspirations of Jewish nationalism. Yet those hopes still lived, and the passions fed by them smoldered with the fire which would break out in flame and fury in A.D. 67 and precipitate one of the most savage and sanguinary wars the little land had ever known.

But a breath of religious revival was in the air. Breaking the long silence, a genuine prophetic voice had spoken in the Jordan wilderness. A wind of self-searching and true repentance for private and social sin was sweeping through all ranks. John the Baptist found multitudes of all classes flocking to hear his stern preaching and seeking at his hands the symbolic washing in the river. It was the sort of time with which we are not unfamiliar—wide anxiety for the future of the nation, fresh hope in the community of faith and the quite clearly returning tide of faith.

Now a new personality had moved quietly on stage. One quite different from the rugged preacher by the river and One to whom the same John had borne strange and vivid testimony. Stirred by sharp hope and deep curiosity, Nicodemus, one of the leaders of Jewish religion, went out in the secrecy of night to question the Man from Galilee. John 3 is the record of their conversation.

"Rabbi," began the Pharisee, "we know that you have come from God to teach us, for no man could do the miracles which you do if God were not with him . . ."

Nicodemus was not allowed to end the sentence. He had no doubt intended to ask when God would "restore the kingdom to Israel." But the Lord broke in with a word which lifted thought to a higher level, and yet which, curiously enough, ended by answering the question Nicodemus had in mind. The closing words of John 2 should be firmly remembered as we read this cryptic conversation. Christ "knew what was in man," and in the light of that fact the words become luminous.

To return, then, to the interrupted preamble of Nicodemus. "Truly I tell you," Christ answered, "except a man be born again, he cannot see the kingdom of God."

There was emphasis on those last words, but the visitor pretended not to understand.

"How can a man be born when he is old?" he asked.

He was a trifle nettled at the interruption, but he really did understand, and Christ, who "knew what was in man," knew that he understood.

Consider. The eminent scholar must have known most of the Old Testament by heart, and the image of rebirth could not have failed to bring to memory the striking words in Ezekiel's prophecy:

*A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God (Ezek. 36:26-28).*

The grim vision which follows in Ezekiel 37 is a scene of desolation and death. Many valleys in Palestine were dotted with just such a clutter of skeletons as Ezekiel saw in his somber dream. For many years after Nebuchadnezzar's invasion, a grisly tangle in the brushwood, a bony heap on a windy hillside would show where some rearguard had

*It would be worth while for modern man to apply  
the experimental method a little more daringly*

made a last stand against the Babylonian chariots or where a cavalry patrol had ridden down some pathetic band of refugees.

The scene was bitterly symbolic of dead and shattered Israel. "Son of man, can these bones live?" came the question.

"Lord, thou knowest," was the baffled answer.

But the prophet was bidden to pray, and a wind stirred the dead. There was a ghastly rustling among them; the remnants of men gathered, articulated and finally stood, re-touched with life, "an exceeding great army."

Nicodemus knew what this vision signified and was rebuked for his pretended failure to understand.

"Are you the teacher of Israel?" Christ asked, "and knowest not these things?" Note, it is *the* teacher, not *a* teacher, as the Authorised Version wrongly renders it.

Then, as though to underline the reference to Ezekiel and to impress upon His interviewer that He was following the hidden stream of his thought, Christ continued: "The wind blows where it will, and you hear its sound, but cannot tell where it goes. So is everyone who is born of the Spirit." The identity of the words for "wind" and "Spirit" in Greek ties the conversation still more closely to Ezekiel's vision.

Nicodemus had, in fact, the answer to the question he set out to ask. The nation will rise again, he is led to see, when men and women like himself find their way truly to rebirth, renewed faith and understanding, to a religion no longer bound to prestige and politics—in a word, a new heart and a new spirit. A nation, the Lord is saying, cannot be saved apart from its men, and they in turn cannot be saved from all that mars and ruins and strews the world with death except by God's sovereign, gracious intervention.

That is why Nicodemus feels he needs more. Subdued now he asks: "How can these things come about?" He has interpreted Ezekiel aright. Life came to the dead when God in mercy moved among them as a life-giving wind.

But is such action arbitrary as well as sovereign, merely at God's own time? Sometimes the movements of God's Spirit appear thus to be governed, but the chapter before us contains no such daunting doctrine. For Christ continues: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth on Him should not perish, but have eternal life."

In the fashion of the interplay of thought which is the key to understanding this conversation, the visitor is taken to another familiar Old Testament scene with all its implications. How can such resurrection come about? The answer is clear. God moves in redemptive power whenever and wherever man lifts up arms and eyes in supplication.

Ezekiel told only half the story. Moses in prophetic symbol told the rest. Grace is waiting when faith reaches out. The self-abandonment in faith of helpless men is an experience so vital and transforming that "a second birth" is the only figure of speech which adequately describes it.

It remains now to look at the famous verse which summed up the discussion between Christ and the rabbi. John 3:16-21 is John's comment, after the manner of his book: first incident, then great saying and last exposition. Verse 16 is the great saying: "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life."

• • •  
**REVELATION**

CORDELIA SPITZER

I stood beside a narrow road  
That wound its way up Calvary;  
A man trudged there beneath a load—  
A heavy cross hewn from a tree—  
The sign of shame and infamy.  
I marveled at the cruelty  
Of human hearts that made Him bear  
Such crushing weight of agony;  
That smote His face,  
Now bloodstained, where  
They had, in hate, plucked off the hair.  
And then I turned my eyes in awe  
Upon the horrid crown He wore—  
I looked again, amazed, and saw  
It was my cross—*my* cross He bore!

• • •  
Salvation or destruction! The stark alternatives offered by these familiar words have become very sharp and challenging in modern history. In no recent generation, indeed never before, has the sheer inevitability of Christ been so urgent and obvious. So many other avenues of human confidence have been summarily closed.

Take Marxism, for example. When the bearded Prussian who abused British hospitality a century ago first propounded his theories of revolution, he was hailed as a light to the Gentiles by

those who saw in the coming rule of the proletariat the dawning paradise on earth which would make all religion irrelevant. Communism is, however, the outcome, with its enslaved working class, its clique of tyrants and its suicidal doctrines of hate.

Consider science! Huxley, Keith, Russell, Wells and their school saw human evolution in scientific progress and visioned the near goal of a man-made heaven. The vision of Tennyson's *Locksley Hall* was theirs, with the future bright with progress and the brotherhood of man. Tennyson eventually repudiated his optimistic poem. Wells, before his death, saw the light—or should one say the darkness? Wells died a pessimist, convinced that the power which brought man to birth was tiring of his puppets and was preparing to sweep the table.

In recent years, since the mushroom rose over Hiroshima, a somber if not an eschatological note has appeared in the utterances of scientists. "Man," said Sir Winston Churchill in the speech read for him in Stockholm at the presentation of the Nobel Prize, "has learned to control almost everything, except himself." If salvation and destruction are the alternatives of John 3:16, it is certainly not salvation which science most obviously offers.

Whichever way we turn, Christ is the only answer. Unless something drastic is done soon with what the Bible calls sin and which sociology and other sciences call by longer and less significant names, the planet will not be burdened indefinitely with its quarrelsome human denizens.

"How long," said the Voice to Saul, "will you kick against the pricks?" Woven into the texture of things, is a moral law which cannot be broken without catastrophe. Man's rebellion must cease if man as a race is to survive.

• • •  
But let us not dissipate the force and pertinence of the verse before us with collective terms. Nicodemus came to ask about Israel and learned instead vital truths about himself. He was allowed to see blessing and salvation for the race only by way of his own rescue from the power and principle of death. It is "who-soever" that the verse has in view, and the translation might continue, "should not destroy himself, but have eternal life."

Man's rebellion must cease, but it must cease where it began and still begins, in the hearts of men and women, if purpose, rest, happiness and salvation are to be

genuinely obtained. Bunyan's picture of Pilgrim with the burden on his back is a true one. "Most men," said Thoreau, "live lives of quiet desperation." Those words were uttered a century ago. Desperation today is universal and less quiet, and the burden, the mainspring of desperation, is sin.

God alone can lift it. Aeschylus, the deepest of the poet-thinkers of Greece, put it well in a poignant verse from the greatest of his dramas:

*God, whosoe'er indeed He be,  
God, for my help is none but He,  
With this strange load upon my mind  
So burdening, only Him I find  
To lift and fling it clear.*

The great Athenian dramatist was not blessed with John's vision of God in Christ and the magnificent revelation of a God "who so loved the world . . ." To pursue his figure, however, it is in casting off such a burden at the foot of the Cross, before the Son of man uplifted, that we find release and relief and discover life's true meaning, a deeper vision and transformation. Incidentally, in such a process—but quite incidentally—new life, active and vibrant in enough people, can save a crumbling society.

"Deeper vision" was the phrase. Modern man tends to shrug off and dismiss all such as vain imagining, illusion created by emotion. Tangled in the thought processes of materialism, bound by the experimental method, he finds it difficult to take a step of faith, so he dismisses all sources of knowledge outside logic, measurement and the observation of sense. "The glory of the lighted mind," of Masefield's phrase, the vision of the Kingdom of God which Christ promised those "born again," is not for him. Faith is inhibited by an attitude, all spiritual discovery precluded by a prejudice.

It would be worth while for modern man to apply the experimental method a little more daringly. The noblest characters history has known insist that there is a vision beyond the reach of the eye and a source of saving knowledge which transcends the senses. The materialist should ask whether he does not lack a dimension of the soul, whether he perishes for want of that blessed act of will which breaks through the barrier and finds the Kingdom.

Wells' *Country of the Blind* provides apt illustration. Deep in the Andes, the clever story runs, a vast earthquake centuries ago sealed off a valley and the community which lived there. Some curious condition of the air deprived all its people, and all their posterity, permanently of light. Little by little all memory of the world of vision died out. The terms for color, and all words connected with light, perished from the vocabulary.

There came a visitor. Caught in a

glissade, a mountaineer slid down a long snow slope, miraculously survived his fall, painfully scrambled through the scree and pines and found himself in a blind community. It was a neat village of geometrical paths and oddly painted houses. The visitor chuckled as he remembered the saying: "In the country of the blind, the one-eyed man is king."

But the blind men who welcomed him as a visitor from another world thought him mad. When he told them of lands beyond the mountains, of the glory of sunrise and sunset, of the loveliness of trees and flowers and the glitter of the uplifted snowfields, they thought he babbled lunacy.

Carefully they explained that the world was their rock-bound valley. They and their animals were the only living things apart from the angels, whose moving wings they heard, and whose songs were sweet as the cool time, during which they worked, came to an end and the warm time, during which they slept, began. Birds, night, day, light? What nonsense was this? Heaven, the sky? Why, said the wise men, the valley was roofed over with shining rock twenty feet above their heads. The stranger was mad, and his condition could only be due to the fluttering balls palpable beneath his brows. Eyes? What were eyes? They like all sane people had only sockets.

At last, baffled and unhappy, and in love with a sweet blind girl, the mountaineer consented to an operation to remove the balls in his face which, said

the villagers, made him mad. On the morning of the last day on which he was to see, the poor man went out and gazed up at the dawn pink on the high snowfields and the blue of the deep sky. As he looked, his practised eye began to trace pathways. Yes—up through the pine belts on the left—that scree was not too steep; and out of it was a funnel which might bring a daring climber out on to the last slope of snow beneath the dizzy saddle. The summit lay beyond!

The girl in the village faded in his mind. Sight and the colored world of vision became very real and precious. The man crossed the stream, entered the pines, scrambled up the steep wall of rock and began to climb. He climbed all day, and as the sun dipped he was a mile above the purple valley, lying like a mighty pit below. As he lay exhausted on the slope, says Wells, "the mountain summits around him were things of light and fire, and little details of the rocks near at hand were drenched with subtle beauty."

So is the Christian in this groping world. He knows of life beyond the mountains, he enjoys another dimension of the mind. Common life is "drenched with subtle beauty." "Something lives in every hue, Christless eyes have never seen." Life is different, and death is different to the enlightened mind. The Christian is born again into a wider world of deeper beauty and sustained significance. He sees the Kingdom of God. END

## The Bible Conference I'll Always Remember

By S. Franklin Logsdon

It was the last session of the conference at a large church in Canada. The atmosphere was expectant, encouraged by elevating singing, special music and a capacity attendance.



The message, "The Danger of Disqualification," was based on Paul's words: "Lest when I have preached to others, I myself should be a castaway" (1 Cor. 9:27). It was pointed out that the Holy Spirit has marched out on the horizon of divine Revelation some startling and sobering examples of defeated and dejected personalities. An urgent plea was made for the people of God to awaken from the slumber which has slowly but surely settled upon a declining Christian testimony.

During the closing hymn, the beloved pastor of the church came slowly forward and stood with bowed head. He had discovered a disturbing spiritual deficiency in his life and leadership. Sixteen others joined him. When the benediction was pronounced, the congregation seated themselves voluntarily for a moment of prayer. After speaking briefly to each one

making public confession and seeing the people were still seated, I and the seventeen joined them.

There was silence; the Spirit was evidently in control. No one conscious of time. For an hour or more the silence remained save for intermittent indications of a melting before the Lord.

Then a prominent Christian industrialist rose and cried, "Come with me to Yonge Street to win a few poor lost souls to Christ!" This outburst of a compassionate heart spearheaded some tearful confessions which gave way to spontaneous singing. It could well be said, "Heaven came down our souls to greet, and glory crowned the Mercy Seat."

A local pastor asked for attention, then said, "There have been three great experiences in my life: when I came to know Christ as Saviour, when the Lord made known His call to the Christian ministry, and this very evening when the Holy Spirit has so manifested His presence and subdued and blessed our souls." "And," he added, "you may be surprised to learn that it is midnight."

Those few moments before the Lord had lengthened to three hours of heavenly blessedness.

ATTEND A BIBLE CONFERENCE THIS SUMMER

# Christians

ANYONE studying the religious complexion of Congress is soon aware that "man looketh on the outward appearance, but the Lord looketh on the heart." Religious views held by our national legislators do not fall in neat categories. They come in mixed lots. Each man holds views which are likely to be deeply imbedded in his particular background and experience.

Broadly speaking, the religious complexion of Congress reflects the religious complexion of the nation. In a nation which is both democratic and religiously pluralistic, this is probably as it should be.

Certainly by far the largest number of legislators think of themselves as Christian. Several members, for their own reasons, refuse to discuss religious matters within the context of association with their political office. Obviously, the thirteen Jewish members of Congress would not assume a Christian identification. Nor would Judge Dalip Saund of California, the first Hindu ever to be elected to the U.S. Congress.

Specifically, the latest tabulations of religious affiliations of members of Congress list 412 members as Protestants in 24 denominational categories, 103 as Roman Catholics and 13 as affiliated with Jewish congregations (see p. 16). When this listing was issued, it was pointed out that for the first time in history, Catholicism claims more members in Congress than any single Protestant denomination. But Protestants still outnumber Catholics by four to one.

♦ THE statistical picture does not, of course, show which of the members listed as Protestants hold an evangelical position. One group in Washington attempted to develop a listing of evangelicals several years ago but found that so many qualifications had to be introduced in using such a list that the project was discontinued. Instead, evangelical observers in Washington view members of Congress as they really are—not in neat categories but rather as 534 individuals with widely differing views on religious matters, even among those who are in the same denominational groups.

It is easy enough to discover a man's religious affiliation, but it is difficult to know what, if anything, this affiliation may indicate. For instance, though

Moody Monthly



# s in Your Congress

By Donald H. Gill

you find that a man belongs to a Baptist church, you still may not know whether the congregation to which he belongs is liberal or evangelical. Further investigation may show that the congregation actually is somewhere in between, having members in both camps and a pastor who commutes between the two positions. If you try to find out where the legislator himself stands on such issues, you may discover that he is only dimly conscious that these issues in his church exist, and that he is totally unprepared to take a position on them.

But can you not determine whether or not a legislator is evangelical by the stand he takes in Congress? By no means. One might assume, for instance, that a Baptist legislator would take a strong stand for church-state separation. But to see the dangers in such an assumption it is merely necessary to recall that a recent Baptist President maintained a personal representative at the Vatican, and that his administration was on the verge of sending a permanent envoy to the Holy See.

It is even possible that a Protestant legislator, leaning over backwards to assure himself of Catholic support, may give ground on church-state issues, whereas a Catholic official would fear reaction from the Protestant public. (Catholic legislators may sometimes favor Protestants—as did the prominent Catholic legislator who introduced a bill in the present session to permit payments from government-held funds to Protestant churches in the Philippine Islands.) The only thing that becomes clear through a study of such questions is that most legislators, at all costs, steer their way around religious issues.

♦ Just as legislators differ on political issues, so they hold differing views on spiritual issues. But in such a comparison there is one important difference—on the political issues they must take a stand. For the most part, their religious views are disclosed only as they respond to opportunities to express their spiritual convictions and to fellowship with others who maintain a spiritual emphasis.

True, the impact of the Word of God is sometimes reflected in debate on the floor of the House or Senate. Anyone reading the *Congressional Record* from day to day finds an occasional Bible verse or Scriptural concept used in support of

a position being set forth. Senator Robert Byrd of West Virginia, a Baptist who has proved himself able to deliver a stirring, evangelical missionary challenge, used Christ's prophecy of "wars to the end of the earth" as a means of warning his colleagues that this nation must be prepared to defend itself against the military onslaughts of communism. At some length he used Scripture to show the folly of expecting the unilateral disarmament to lead to peace.

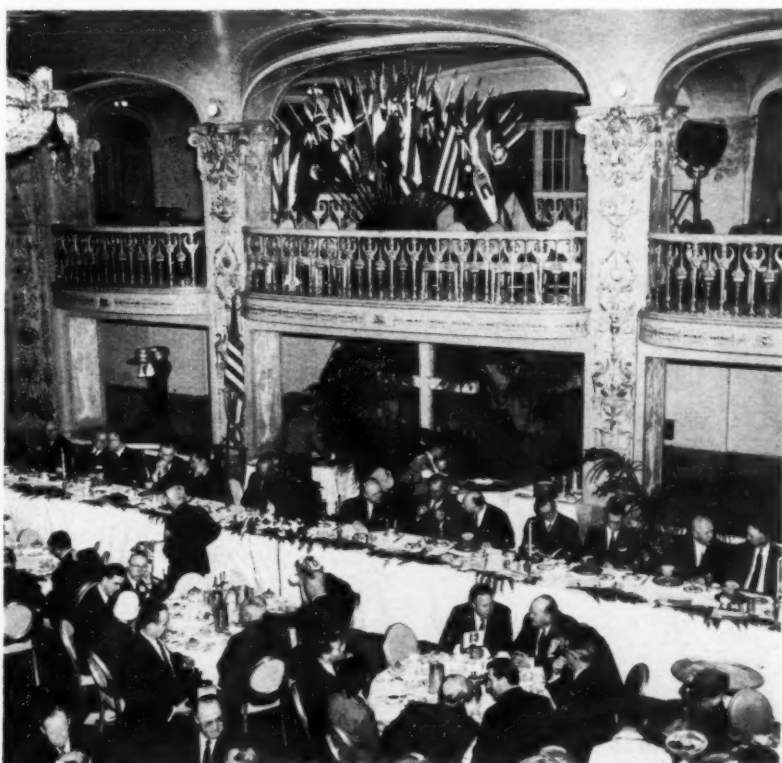
In a somewhat similar vein, Representative Katherine St. George of New York, an Episcopalian, recently issued a Scripture verse to show the dire necessity of legislation to counteract the national problem of obscene publications. Pointing to the spiritually depraving effect of such publications on the youth of the nation, she quoted Matthew 10:28: "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."

♦ APART from such references, however, it can fairly be said that many members of Congress do look to the Scriptures for inspiration and blessing. These men believe in the power of prayer and the availability of God's guidance in their daily activities. Many if not most of these men are linked with the House and Senate prayer groups, affiliated with International Christian Leadership.

Without publicity or acclaim these groups gather for breakfast each week to share spiritual insights, to fellowship and to pray.

Arrangements for conducting the prayer groups are completely within the hands of the members. Each week they select one of their members to address them on the following week. Thus the groups become centers of a sharing process in the realm of spiritual ideals. Sometimes the discussion will center around some political issue, but usually the men try to pin their convictions down to Scriptural principles.

Legislators and other leaders gather for annual Presidential Prayer Breakfast. Capitol photo



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This does not mean all the speakers hold strictly to the evangelical tradition. Sometimes a member will speak whose whole pattern of religious belief is liberal. But the witness of members who have found real life in Christ is ever present, opening the way for the implanting of the seed of the Word.

The prayer groups are open only to members of Congress, and care is taken to keep them on a strictly non-partisan basis. A few of those who have been active in the Senate group are Senators Carlson of Kansas, Kerr of Oklahoma, Robertson of Virginia, Kefauver of Tennessee, Stennis of Mississippi, Symington of Missouri, Sparkman of Alabama and Ervin of North Carolina, Thurmond of South Carolina and Curtis of Nebraska.

Illustrative of the insights shared in such a group was the presentation by Senator A. Willis Robertson shortly after Russia sent its sputnik aloft and took a propaganda lead in scientific affairs. Almost automatically he turned his thoughts toward Scripture and drew out the illustration of David and Goliath, underscoring emphatically that our trust as a nation must be in God, not in armaments and scientific advance alone. Later he quoted the words of David: "Thou comest to me with a sword, and with a spear, and with shield: but I come to thee in the name of the Lord of hosts" (I Sam. 17:45).

"The unseen forces of a mighty God are on our side," the Senator continued, "and we can go confidently forward in the power of His might if we will take Him at His word when He says: 'If my people, which are called by my name, will humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and heal their land.'"

Prayer Breakfast fellowship: Secretary of the Army Wilbur M. Brucker, Senator Frank Carlson of Kansas, Senator A. Willis Robertson of Virginia and Vice President Richard M. Nixon.



## \*Religious Affiliations of the 86th Congress First Session

Protestant	Senate	House	Total
General	4	20	24
Apostolic Christian	0	1	1
Assembly of God	0	1	1
Baptist	14	50	64
Brethren	0	1	1
Christian Church	0	1	1
Christian Scientist	0	2	2
Church of Christ	0	4	4
Congregational Christian	7	19	26
Cumberland Presbyterian	0	1	1
Disciples of Christ	2	8	10
Episcopal	13	50	63
Evangelical and Reformed Church	0	2	2
Evangelical Free	0	1	1
Latter-Day Saints (Mormon)	3	4	7
Latter-Day Saints (Reorganized)	1	1	2
Lutheran	4	17	21
Methodist	17	82	99
Presbyterian	11	56	67
Reformed Church in America	1	1	2
Seventh-Day Baptist	1	0	1
Society of Friends	1	2	3
Unitarian	3	3	6
United Presbyterian	0	1	1
Universalist	0	2	2
	82	330	412
Roman Catholic	12	91	103
Jewish Congregation	2	11	13
Sikh	0	1	1
Not Given	2	3	5
	98	436	534

\*Source: Religious Affiliations or Preferences Expressed by Members of the Eighty-sixth Congress, First Session. By Joseph V. Cirieco. Published by The Library of Congress Legislative Reference Service.

♦ An average of about fifteen can be expected to turn out to the Senate breakfast group, while on the House side the attendance may run up in the forties, fifties or even sixty. Those active in the House group include Representatives Judd of Minnesota, Wright of Texas, St. George of New York, Roush of Indiana,

Bentley of Michigan, Alger of Texas, Bennett of Florida, Anderson of Montana, Jones of Missouri, McIntire of Maine, Chenoweth of Colorado, Utt of California, Matthews of Florida, Schwengel of Iowa and many others.

Some Congressmen give willing testimony to the value of the prayer breakfasts. Dr. Abraham Vereide, executive director of International Christian Leadership, lists the three main values as follows: 1) men with spiritual concerns can discover each other, 2) men who are spiritually hungry can be confronted with the challenge of a conversion experience, 3) collective influence of Christian men can result. He considers the groups with their focus on the validity of the Scriptures to be a supra-partisan source of principle which can guide men, even in their legislative activities.

Another effect of the prayer groups is important. Many legislators arriving in Washington are tempted to submerge themselves in their many duties and in social contacts which revolve around purely political interests—this to the detriment of spiritual concerns. Some guard against this through an active association with a church in Washington, even to teaching a Sunday school class, as is the practice of Representative Jim Wright of Texas. Yet the spontaneity of the prayer group is another means by which a man can find inspiration and fellowship. These tend to root his basic interests in spiritual principles.

Two other prayer groups on Capitol Hill deserve mention. One group consists of Congressional secretaries, administrative assistants and other staff members. Although not affiliated with ICL, the group convenes each week for fellowship and inspiration. Then there is the Congressional Wives' Prayer Group which meets on alternate weeks and maintains an emphasis on prayer, Bible study and personal testimony. Much of the inspiration behind the Wives' Prayer Group comes from Alicia Abrahamson, daughter of Abraham Vereide, who is daily in contact with leading ladies in Washington, seeking to share the blessings that she knows in Christ.

★ SOMETIMES the members of the Congressional prayer groups have opportunity to turn their prayers toward matters of critical importance, either to the nation or occasionally to the needs of members of their own group. Congressman Alvin Bentley of Michigan, who keeps both a Gideon Testament and a Bible by his desk in Washington, recently stood before a group of Washington's leading personalities, including the Vice-President and leading members of the Senate and House of Representatives, to give God the credit for his remarkable recovery from an abdominal bullet wound



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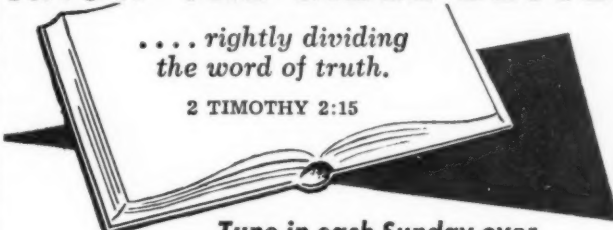
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which he had received in the course of his duties as a legislator.

Bentley had been voting on the floor of the House when three self-styled Puerto Rican patriots fired a volley of bullets from the gallery. Bentley fell to the floor with every appearance of death. The first person to rush to his assistance was a former medical missionary, Dr. Walter Judd of Minnesota. As Bentley was taken by ambulance to Casualty Hospital, along with four other members who were wounded, few of his colleagues expected to see him in the House chamber again. For the next twenty-four hours even doctors doubted the possibility of recovery.

In the emergency it seemed natural for many of the national legislators to turn to prayer. One of the focal points of such prayers was the House Prayer Group. Meanwhile House Chaplain Bernard Braskamp made his way to the bedside of the wounded members. He found that Congressman Bentley insisted

### The Poet's Lament

BARBARA BILLINGS

"Too long," they said, "tis far too long;  
A shorter way you'll have to find  
To sing your praise of what He did,"  
And suddenly, this came to mind—

Though time is short and words are many,  
The page is full, and some more clever,  
Thank God for all eternity  
When we can sing His praise forever!

first on his praying for forgiveness for his Puerto Rican assailants because they "didn't know what they were doing." Then the chaplain prayed for the Congressman's recovery.

Such dramatic answers to prayer are noted among legislators from time to time. These, however, are far outnumbered by the spiritual blessings which men in Congress quietly carry away from their weekly prayer breakfasts. As one member puts it, "Each week I come away inspired to know that other men in Congress have such deep spiritual convictions. It is the only chance I have to get to know them spiritually."

Unobtrusive, off-the-record comments like these underline the fact that there are indeed Christians in Congress. This is true even though one finds varying degrees of understanding and maturity—just as one finds back home. I repeat: the religious views held by our national legislators do not fall into neat categories. They come in mixed lots. Let us thank God for those who have found "the way, the truth and the life" to be in Jesus Christ. Their exact number belongs to God. Our prayers ought to follow them, as well as those who are yet in need of further knowledge of the gospel of Jesus Christ.

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# Victorious Preaching

By Neil Winegarden

*What makes the difference between  
messages which are merely "good" and those  
through which God speaks in power?*

It was Saturday afternoon. The minister was visiting a nearby penitentiary and had been invited to preach on Sunday. When he was taken to the chapel in the prison, he noticed two black-draped chairs near the front of the auditorium. Curious about them, he asked the warden what they meant.

"These chairs," explained the warden, "are the chairs of death. The two condemned men occupying them when you preach tomorrow will never hear another sermon."

Obviously, circumstances such as these call for preaching that counts. Yet, while many of us may never be called upon to preach in a penitentiary to men awaiting execution, every preacher will at some time preach to someone for whom that sermon will be the last. Never knowing when that may be calls for perpetual preaching in victory.

✦ TODAY, much is being said about the victorious Christian life but tragic little about victorious preaching.

However, if a life of victory is expected of the man in the pew, should less be anticipated for the man in the pulpit? Should not the prophet's victorious life eventuate in victorious preaching? How can defeatism in the pulpit meet the insecurity in the pew?

Whatever else may be said about it, victorious preaching is not necessarily measured by the number of professions of faith. Were such the case, one might consider Peter's Pentecostal sermon a gigantic success since 3,000 conversions were recorded that day. But, by the same standards, Stephen's forthright message would become a tragic defeat, since it ended in death for the preacher rather than salvation for his audience.

Victorious preaching is what Paul described in his Corinthian letter: "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring to you the testimony of God. . . . And my speech and my preaching was not with persuasive words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God" (I Cor. 2:1-5, m.).

That's it! Victorious preaching is God, unhampered by the preacher's display of homiletic fireworks, demonstrating Himself to men through a man. The preacher becomes simply a tool in the hands of the Master as He perfects His work of art. Preaching viewed from this perspective is never defeated preaching.

In vital preaching, one encounters the Enemy in active combat. The battle lines are not, of course, drawn with the congregation on one side and the preacher on the other exploding sermonic warheads from an invulnerable position behind the pulpit. But the Enemy is there, unseen, and any man of God who preaches without sensing his presence is probably not fulfilling his function as a warrior of the Word. The challenge presented by our antagonist demands nothing less than preaching that wins.

We preachers, therefore, need to take a lesson in God's military tactics. Second Chronicles 20 relates the story of an amazing military victory. Alien forces posed an ominous threat to King Jehoshaphat and his people. The successful outcome of that event reveals four secrets. When preaching is viewed as a battle engaging spiritual forces, the application of these secrets of victory will lead to victorious preaching.

✦ WHAT are these secrets? First, relax from self-effort.

Over the mountains of Judea that day, King Jehoshaphat could hear the rumbling of a foreign military force of portentous dimensions and power. Dwarfed by the encroaching legion, Jehoshaphat's army was totally inadequate. But just at that dismal moment, God's prophet Jahaziel appeared to announce, "Be not afraid nor dismayed by the great multitude, for the battle is not yours, but God's." In other words, God said to Jehoshaphat, "This is My enemy. The battle is My

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responsibility. The privilege of routing this intruder is Mine."

To the preacher of the Word, this is tremendously reassuring. "The battle is not yours, but God's." It is true that the preacher converts no one. He transforms no one. Only God has this prerogative. The preacher himself is God's purchased possession. He did not "save" himself. He did not "call" himself to preach. He did not "send" himself to minister. He is the Lord's possession by right of creation and redemption. When in the spirit of Romans 12:1 and 2, "By the mercies of God," he presents himself "a living sacrifice, holy, acceptable unto God . . ." he may relax from self-effort, knowing that, though the forces of opposition are titanic, the battle is not his, but God's. This leads to the kind of preaching that wins.

♦ A COROLLARY secret for victorious preaching is to rely on God.

One cannot expect victory by relaxing self-effort unless he at the same time actively casts himself in reliance upon God. To rely on God does not indicate inactivity. Nor does it imply giving up. It merely signifies that the preacher has consciously admitted his limitations to win God's battles for Him and has put his life at God's disposal. He has placed himself at the Lord's command in much the same way that one's hand is voluntarily under the dominance of his mind.

Jehovah's message to Jehoshaphat was intended to evoke such reliance. "Ye shall not need to fight in this battle; set yourselves, stand still, and see the salvation of the Lord with you . . . tomorrow go out against them, for the Lord will be with you" (II Chron. 20:17).

Personal participation in the conflict was expected. Yet it was not Judah's participation but God's intervention that assured the victory. Going forth, they were to rely on Him to triumph through them.

This is likewise the strategy for victorious preaching. The preacher will recognize that his consistent Christian life and prayerful preparation give God an opportunity to demonstrate His power to other men.

Evidence that Jehoshaphat did rely on God is seen in the manner in which he sauntered off to bed on the eve of the conflict. "They rose early in the morning and went forth" (II Chron. 20:20). His commitment to God was so complete that his rest before the battle was undisturbed.

That modern day ministers may need to learn such Saturday evening commitment to God is seen in an article in *Life* magazine entitled "Why Ministers Crack Up." Author Wesley Schrader depicts the twentieth century prophet as a harried, overworked individual whose knees are buckling and whose nerves are

snapping. Fighting God's battles in his own strength, fearful to relax his efforts lest the whole fabric of Christianity unravel, the modern minister needs to know Jehoshaphat's secret of success—reliance upon God.

♦ A THIRD principle of victorious preaching is to give God's message, not your own.

Jehoshaphat did just that. "Jehoshaphat stood and said . . . Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper" (II Chron. 20:20).

The good king knew the need of ascertaining the authority of his message to his people because a nation's destiny rested on one word in that message: "Believe." Sending an army out to battle armed only with a couple of "beliefs" is either sheer madness or mighty faith. Before passing on such instructions to others, one must be absolutely sure that this is God's message for the crisis hour.

Preaching victoriously involves this necessity, too. The preacher must be confident of his message. Is it man-made or God-given? He must be sure, for only the Word from God is worthy of hearing in the twentieth century crisis. For it can meet modern man's need.

A little boy came into the study of his preacher-father. Standing by the desk, this lad watched his father writing. After a while he said, "What are you doing, Dad?"

"I'm writing my sermon, son."

After a moment's hesitation, the lad asked further, "Who tells you what to write?"

Confidently his father answered, "God."

Another moment's reflection, and the boy said, "Then why do you keep scratching it out?"

Could it be that occasionally the modern day preacher is uncertain of God's message for his people? Victorious preaching requires clear perception at this point, for "if the trumpet gives an uncertain sound, who shall prepare himself for battle?" God's purpose cannot be accomplished through the preacher who does not know God's message for the hour.

The question needs to come often to the heart of God's prophet, "What is God's Word to men who face the crises of our twentieth century?" When the answer is clear, the pulpit must proclaim it fearlessly and vigorously.

♦ A FINAL secret of victorious preaching is to rejoice in the Lord.

As Jehoshaphat led his people forth into battle, they were rejoicing. "And when he had consulted the people, he appointed singers unto the Lord . . . that should praise the beauty of holiness as they went out before the army" (II

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Chron. 20:21). Triumph tendered was not the cause of rejoicing. Rather, triumph trusted brought forth their song. Their music was an act of faith.

Imagine an army with stealthy tread advancing to battle on the heels of a chorus of singers praising the Lord! That's precisely what you would have seen that day if you had peered over the lofty heights of Mount Zion to view the panoply of Israel. They were rejoicing in the Lord in the face of direst human circumstances. But for them, circumstances were more incidental than crucial. The Lord was all that mattered.

The preacher needs that attitude as he stands up to preach. Circumstances confronting him often savor of Satan. A young preacher about to preach his first sermon in a new church was called upon to pray at the close of the Sunday school hour. In his prayer he referred to God in the personal pronoun "you," instead of the traditional "thee" and "thou." As his final "amen" died away, he immediately encountered a stranger who took him roughly to task for such easy familiarity with God. Thus temporarily unnerved, the young preacher began his first service in his new parish. But because he had learned the secret of rejoicing in the Lord, he experienced the victory of God in his preaching that day.

To rejoice in such circumstances would require one to annihilate his personal emotional makeup as well as his good sense. But one can always "Rejoice in the Lord" (Phil. 4:10).

Victorious preaching demands a sanctified optimism that will produce rejoicing and praise under the most adverse circumstances.

Victorious preaching, then, begins with the preacher humbling himself before God in the release of self-effort and a conscious reliance upon His power. Then, as he relates God's message in the joy of the Lord, preaching that wins is inevitable.

Such victory in turn yields further opportunity for rejoicing. Jehoshaphat and his people saw an amazing military victory probably unparalleled in history. God so confused the enemy that their armies massacred one another, while not a hair of the heads of the Israelites was disturbed (II Chron. 20:22-25).

When the victory was in hand, they rejoiced in God's good blessing. "Then they returned, every man . . . to go again to Jerusalem with joy, for the Lord had made them to rejoice over their enemies" (II Chron. 20:27).

The man of God who will follow these secrets for preaching and rejoice—not in the number of converts, not in multiplied baptisms, not in personal prestige, not in the size of the "love gift"—but in the Lord, will doubtless return with further cause for rejoicing as he sees the evident blessing of God. END

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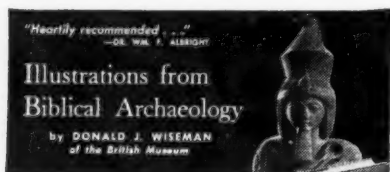
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## Go Back, America!

[Continued from page 10]

istry. Then those God-fearing ones grouped together, sacrificed their meager funds and started universities like Harvard and Princeton and Yale—for the purpose of training men for the Christian ministry.

Today, unfortunately for us, the Dewey humanist philosophy has taken over our educational system. But in the beginning it was not so.

Schools, colleges, universities, technical institutes, far flung across the length and breadth of our republic—these, under God, are the factors which, more than other contributory advantages, are responsible for the achievements of our land. Atheists could not have done this kind of a job. They never have. Agnostics could never have accomplished this. They never have. Liberals, modernists, rationalists have never even attempted it. Instead, termite fashion, they have crept into our institutions, befouling the nests where they were nursed, undermining the glorious privileges and opportunities which were bequeathed to them.

It was not education alone, to be sure, that helped to make this nation what it is. It was education rooted in God, in Christ, in the Bible, in the Church, in the tenets of Christianity, that brought growth, greatness and glory to this favored land. What else? How else? What other single reason can be found that has made this western democracy what it is today?

We Christians have nothing to be ashamed of when we face the industrialists, the military leaders, the statesmen, the politicians, the educators, who so glibly arrogate to themselves the plaudits of the world for making America great. They came into the picture later, much later. They built on a foundation already laid in the dedicated, patriotic, self-denying sacrifices of the pioneers, who brought Christ with them to that rocky Atlantic Seaboard.

All honor to them! By the side of the statues, the busts, the portraits of the Hancocks, the Madisons and the Adamses, we place those of the Jonathan Edwardses, the Roger Williamses and the David Brainards.

All praise to the Whigs, the Federalists, the Democrats and the Republicans. But do not forget the Puritans, the Baptists, the Presbyterians and the Methodists. They also served, and served well, and the record is written for all to see. Probably more than any others they kept the Ship of State on an even keel.

★ **WHAT** is the picture today? Today America is in the greatest danger of its history, not only from the outside, but from the inside. Patriotism has cheapened. Moral standards have degenerated.

The almighty dollar is worshiped. Christianity, the Bible, God and His Christ have been legalized out of our schools. The fear of God is ridiculed, painted over, explained away by a pseudo-psychoreligious Pollyanna philosophy that out-Coués Coués.

God is being limned as the cosmic Errandboy. The Bible is presented as a book of auto-suggestion texts, affirmations of which will surely bring health, wealth, happiness. Even in evangelical circles people are being told that "getting right with God" and "paying your tithe" will make anybody rich. Yet how many we know, tithe-givers for many years, who have never even come close to being wealthy!

America is in danger—serious danger. Standards in the business world, in politics, in education, in science, in arts and (God save the mark!) in religion are not God's standards. The test of success today would seem to be a good position, a fine home, money in the bank, the best restaurants, sirloin steaks, and expensive suits. The Cadillac is supplanting the Cross as the sign of righteousness with God, the symbol of having God as your "silent partner." Paul is not in tune with the times in his cry that he "may know the fellowship of His sufferings and be made conformable unto His death." Weakly we profess our love for the Lord Jesus Christ, our concern for the souls of men. As someone has said with stinging aptness, "We are suffering in comfort."

★ **AND** yet, in spite of these things, do not sell America short. America still is possessed of an unbounded zest for living, an enthusiasm, a responsiveness to challenge, an eagerness for adventure, a heroic abandon. Put the old time appeal back into Christianity! Make it, not a fire insurance policy to guarantee safety from hell, but a battle to the death against Apollyon and the forces of the pit! Then see what happens!

The same boys who, glib talking, zoot-suited and seemingly without a serious care or thought in the world, three times in less than two generations—in Flanders Fields, at Iwo Jima, Tarawa, Bataan, the Battle of the Bulge, Heartbreak Ridge—offered their lives "to make the world safe for democracy," and to purchase the four freedoms. These boys loved not their lives to the death to guarantee a place in the sun for what? For tiny Korea, situated half way around the world from Broadway!

Do not sell America short. Yes, tidal waves of dollars are being spent in drink, tobacco, cosmetics, sports, entertainments, and we lament. But recall that our land is putting more money into the

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hands of the Son of God in local church work, in missionary offerings, in the propagation of the gospel, than any generation has ever done in all the glorious history of Christian sacrifice.

Do not sell America short. Our seminaries, Bible schools, Christian universities and colleges see more students enrolling with every passing year, multitudes of them training for the work of the Lord. And there would be even more, were there more room, more endowments, more opportunities for those whose hearts burn within them with the desire to go all out for the Lord, but who are limited by economic needs or family responsibilities.

Do not sell America short. Those five lads, hardly grown into young manhood, who took their splendid lives in their hands and offered them to the Lord and the service of their fellow men and were martyred by the Auca Indians, compare favorably with any of the commemorated dead in all the annals of Christian witness. There was no outside compulsion upon them. There was burning in them the holy double constraint of a passion for Jesus Christ and an equally whole-hearted compassion for those who walk in the outer darkness of sin's night.

Do not sell America short. Think of those five heroes, some of whom left behind their young wives and their precious babes with whom they had hardly grown acquainted. Follow those young widows now. Mourning? Of course! Sadness? Of course! Loneliness? Of course! Some misgiving as to the shadowy future? Of course! But see them, heads held high, tears held back, courage undaunted, pleading with the Christian world to have compassion for those benighted savage killers. Then see several of them going right back to the blood stained sands where their husbands gave up their lives to carry on the work! Surely once again the blood of the

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martyrs will prove to be the seed of the church.

God will not abandon us. What we need is not fear but fervor, not the counsel of cowardice but the consecration of courage, not attitudes or actions of weakness, but advance and attack of war—all-out war—for Christ and His kingdom.

♦ My fellow Christians, America is worth praying for, paying for, preaching for, living for, dying for. What our men and boys have done in the carnage of bloody battle to protect mundane, temporary things, it is ours to do in even nobler sacrificial devotion for the Prince of Peace, for the souls of those for whose eternal welfare He paid so heavy a price.

Second Chronicles 7:14 is still in the Book: "If My people, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

There is no room or reason for despair, but a calling, rather, for a new devotion, a higher dedication to bring America back to the pierced feet of the Christ.

END

## The Bible Conference I'll Always Remember

By Vance Havner

**D**ISTANCE may lend enchantment, but the Bible conference most deeply etched in my memory is Founder's Week at Moody Bible Institute in 1923.

There were giants in the land in those days, and a good assortment of them showed up that week. Who could ever forget Dr. R. A. Torrey walking into the auditorium while we stood and sang "The Glory Song!" Or the message that followed: "Moody As I Knew Him." Leander S. Keyser and Gresham Machen championed the faith once for all delivered, and William Jennings Bryan joined his golden voice in testimony. Some of those old worthies have been much maligned since, especially as it has become almost an unpardonable sin to condemn false doctrine.

A lot of water has run under the bridge since then, and a new day has dawned. Now we sadly miss the note these good men sounded. A very clever and subtle tolerance now prevailing would make these addresses seem strangely antiquated, but they helped to deposit a sediment of conviction in my soul that never left me in the trying years that followed. Some today would minimize the stand they took as though their battles were only a tempest in a teapot. But they were not mistaken. Thirty-six years have only vindicated their position. I would like to have my batteries recharged with such dynamic as that illustrious foursome were used of God to convey.



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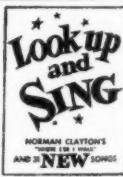
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# IN THE STUDY

## Definitive Bibliography of Dead Sea Scrolls

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THE LIBRARY of Fuller Theological Seminary has just issued what I think will be recognized as the most exhaustive and significant bibliography of one limited area of modern Biblical investigation that has appeared in our language for some years: "A Bibliography of the Dead Sea Scrolls," by my colleague Dr. William Sanford LaSor, Professor of Old Testament in Fuller Theological Seminary. In considering this publication, it should be remembered that the discovery of the Dead Sea Scrolls cannot be dated before 1947, and the initial announcement appeared through the Associated Press, April 26, 1948. This bibliography covers the first ten years of investigation of these amazing documents and fragments.

Dr. LaSor's research includes the principal books, booklets, articles and criticisms of seven hundred different authors, whose writings appear in nine languages—English, German, French, Italian, Spanish, Dutch, Swedish, modern Hebrew and modern Greek. His list of periodicals alone numbers 179 titles. The total number of different items in this bibliography is over 2300!

I may be wrong, but I would think that no other new subject relative to biblical interpretation has produced 2300 books, booklets and articles by scholars throughout the world within a ten-year period. So important are these Dead Sea Scrolls that the newest edition of Kittel's Hebrew Old Testament includes a number of references to this material in the third register of the critical apparatus for Isaiah.

All I wish to do here is to indicate something of the contents of this work.

Dr. LaSor begins with a bibliography of all the announcements of new finds from 1948 through 1957, and follows this with a list of General Books on the Scrolls, those relating to their date and authenticity, the archaeology of the various sites, etc. He then turns to the Text of Qumran listing editions of texts, con-

cordances, and books and articles on the individual manuscripts discovered there. Here are 121 different references to literature on the Isaiah material alone and approximately fifty references to "Word Studies."

The third major division of the work is devoted to the Interpretation of the Qumran Literature. The material here has been most carefully classified as follows: Qumran and Judaism, Qumran and Esenes, Qumran and Sadducees, Qumran and Iranian Religion, Qumran and Gnosticism, Qumran and Dualism, Qumran and the Ebionites, Qumran Religion, Qumran Religion and Baptism, Qumran Religion and Eschatology, Qumran Literature and the Bible, Qumran Literature and the Old Testament, Qumran Literature and Old Testament Criticism and Interpretation, Qumran and Christian Origins (50 titles), Qumran and John the Baptist, Qumran Literature and Jesus, Qumran and Johannine Writings, etc., with two concluding sections on the Messiah in Qumran Literature (30 titles) and The Teacher of Righteousness (25 titles).

This work will no doubt stand as the definitive bibliography of the Dead Sea Scrolls in the English language for years to come. In 1956 this scholarly biblical authority issued one of the best books on the Dead Sea Scrolls available today for the ordinary layman, *The Amazing Dead Sea Scrolls and the Christian Faith*—published, I am glad to say, by Moody Press. The volume has gone into a second edition.

(The Bibliography is priced at \$2.50, and may be ordered from The Library, Fuller Theological Seminary, 135 N. Oakland St., Pasadena, Calif.)

✦ I PERSONALLY BELIEVE—and perhaps I am not too far from the truth—that the formation of the group known as the Wycliffe Translators in the last quarter-century represents the most significant

single venture in the western world relative to the distribution of the Scriptures since the founding of the British and Foreign Bible Society early in the nineteenth century. But this now-great movement was not developed in a day, nor is it the result of any large sums of money given by some foundation; rather, it is the consequence of the obedience, principally, of one man, William Cameron Townsend, to a God-given vision.

Townsend's story, and that of the Wycliffe Translators, is found in the book, *Two Thousand Tongues to Go*, by Ethel Emily Wallis and Mary Angela Bennett (Harper, \$3.95).

When the United States entered World War I in 1917, Townsend was completing his junior year at Occidental College in Los Angeles. He was sharply arrested in his plan to enlist in the armed forces by the remark of an artless elderly woman missionary, "You big cowards, going away to war and leaving the mission field to us women!"

Surprisingly, Townsend was released by the recruiting officer of the National Guard that he might go to Guatemala and sell Bibles, the Guard explaining, "You will probably do more good selling Bibles in Guatemala than shooting in France."

At this time there were forty Protestant missionaries at work in Guatemala, the direct result of a request made by President Barrios as far back as 1871 that Protestant missionaries be sent to his country. With them went colporteurs of the American Bible Society and the British and Foreign Bible Society.

Always of an inquisitive mind, Townsend learned that there were 200,000 Cakchiquel Indians in the highlands of Guatemala to whom Spanish was a foreign tongue. Consequently, they could not read the books he was carrying—or read at all—and the need for a translation of the Scriptures in their own language was evident.

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Toward the end of a journey with his friend Robinson in 1918, Townsend came to an important decision. Regardless of difficulties, he would set himself the task of learning the language of the Mayan tribe and making a translation of the New Testament. He and his bride joined the Central American Mission, and Townsend became "the first missionary in Guatemala to devote his efforts to the translation of the Scriptures into an Indian dialect." Soon after this there entered into this story—details of which cannot be related here—the famous missionary Mr. Leonard Legters, who had been working with the Comanche Indians for twenty years.

In May, 1921, Townsend wrote concerning his task of translating the Gospel of Mark into Cakchiquel: "Margarito (my informant) and I are working hard on the translation of St. Mark. I think it's the most delicate work I ever did. To be used as a transmitter of God's own precious Word, which He has so marvelously preserved through all these years, since He gave it to the inspired writers! How careful we must be to get the exact thought into the Cakchiquel! We have to look to Him for every word, and He does not disappoint us.

"You would be interested to watch us as we work day after day, out in my little room off the corridor. We occupy half the table, while the other half is covered with books. There are three Spanish translations before us, as well as two in English, one in Greek and one in Latin . . . The work progresses very slowly as every difficult passage has to be explained to Margarito, and at times just one word will baffle us for quite a while."

By 1924, Townsend was laboring at a complete New Testament in Cakchiquel, a work which was not finished until 1929. While the manuscript was being printed by the American Bible Society, plans were made for extensive literacy campaigns to teach the people to read the New Testament when it was available. Townsend was not content with one task completed, and felt called to translate the Word of God for at least one of the tribes of Amazonia.

The stories resulting from the distribution of the New Testament in the Cakchiquel dialect make inspiring reading indeed. (I often wish we had an encyclopedia of real missionary stories, a record of the power of the Word of God.)

One old man of the town of Patzum read the New Testament, reluctantly at first, then called the believers to a meeting in his hut. Standing before them in the shadows of the wooden images that

Correspondence relative to "In the Study" should be addressed to Dr. Wilbur M. Smith, Fuller Theological Seminary, 135 N. Oakland, Pasadena, Calif.

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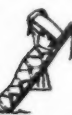
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filled his home, he said, "I want to believe in Christ." When one of the believers visited him later, he noticed that the images were gone. Upon inquiring of the old man the reason for this he was told, "I served them all my life, and I thought it was about time they served me. So I made kindling wood out of them and cooked my beans."

♦ It is easy to tell of successes and conversions, but sorrow and disappointment likewise accompanied the labors of this young man. His beloved companion and fellow linguist, Robinson, was drowned while bathing in a lake. Townsend himself was overcome with fatigue, and the diagnosis was tuberculosis. This meant he had to return to California.

As his own health improved, the strain of the years in Guatemala began to tell on his wife, who was stricken with a serious heart ailment. Of these months of comparative quiet, Townsend says, "This time of waiting permitted further investigation. I found that there were at least one thousand tribes in the world, all speaking different languages, who had never received a single portion of God's Word."

Inspired by Mr. Legters, Townsend felt led to go to Mexico, to the large Maya tribe of Yucatan. In 1933, the two men conceived the idea of a summer institute "where pioneer missionaries could be taught how to reduce a language to writing and to translate the Scriptures. I [Townsend] had found that there were only two universities at that time in the United States that offered much in the way of descriptive linguistics. These courses were spread out over a period of four years, making it difficult for the average missionary to take them. I told him how hard it had been for me to learn to pronounce unusual sounds in the Cakchiquel language and to master the extremely different grammatical system which called for the conjugation of a single verb in over a hundred thousand forms.

"The result of our consultation was a decision to go to Mexico the following fall or winter and ask permission of the Mexican government to send in Bible translators to learn the fifty or more Indian languages spoken in Mexico, and to translate portions of God's Word for them. But this was only part of the decision, for we also agreed to start a training camp for pioneer linguistic missionaries to be conducted each summer."

Here was the birth of what came to be known as the Wycliffe Bible Translators, named for the eminent Bible translator of centuries ago, John Wycliffe.

Receiving a message that his wife was gravely ill in Chicago, and lacking funds for plane travel, Townsend set out by second-class railway coach on a slow journey to the northern border of Mexico.

Upon arriving in the States, he stopped to see his brother Paul, a teacher at Sulphur Springs, Ark. This eventually led to the establishment of a summer training camp for Bible translators at Happy Valley Farm, Sulphur Springs, Ark.

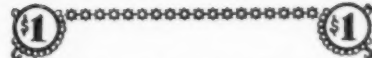
Later, under the providence of God, the Wycliffe Institute was given space on the campus of the University of Oklahoma, at Norman. Here, in 1938, two young men who would ultimately become outstanding linguists, Dr. Eugene Nida and Dr. Kenneth Pike, were teaching linguistics at the Summer School of the University. The profound knowledge these men had of linguistic principles, and their deep Christian faith, proved of inestimable value in laying the foundation for the great work Wycliffe has been doing since.

♦ It is not possible to follow this account further in detail, but the results of some of the labors of these young people, in plunging into the jungles and mastering these languages, is nothing less than miraculous. By 1950, in the Tzeltal tribe in Mexico, steeped in witchcraft, over a thousand believers could be counted, and small gatherings of Christians were springing up in the mountainous area around Corralito. By 1954, when the manuscript of Tzeltal New Testament was completed, there were thousands of Indians worshipping in the twelve chapels throughout the highland area. By the close of 1958, more than five thousand members of this tribe were walking in newness of life.

Last year there were 225 members of the Wycliffe group working in Mexico alone, reaching seventy-three languages and dialects of the country. More than 250 technical papers have been published by 160 authors since the founding of the Summer Institute of Linguistics. In fact, the editor of the *International Journal of American Linguists* has recently stated that the Summer Institute of Linguistics, led by Dr. Kenneth Pike, "covers more territory than that occupied by the combined forces of all other linguists." Wycliffe presses are turning out readers, story books, graded helps for literacy workers, etc.

What an enormous amount of work is involved in the following single statement, of many that could be quoted from this fascinating book: "The first workers to settle in a Brazilian tribe were nurse Lynn Borman and Loraine Bridgeman, allocated among the Kaiua-Guarani Indians of the state of Mato Grosso near the borders of Paraguay and Bolivia.

"Early in 1958, Loraine Bridgeman, accompanied by Ursula Wiesemann, a Wycliffe translator from Germany, undertook an initial survey of the area. Traveling more than thirty-five hundred miles by foot, horse, cart, canoe, second-



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class bus, tobacco and lumber trucks, train and plane, the surveyors made some fascinating discoveries. In addition to turning up a fair-sized stack of data about Guarani dialects, they also had the unexpected opportunity of making a word list of the Xetá language spoken by a stone-age tribe similar to the Aucas of Ecuador and until 1955 living undiscovered in the forests of Paraná."

This has been a long review, but it is a long book, and brilliantly describes an epochal work. One more excerpt, describing the work of the Russells among the Amahuacas, must suffice: "The Russells began learning the language with such phrases as: 'What is this? What are you doing? Say it again. Speak more slowly.' It was difficult to find words to express biblical concepts foreign to Amahuaca thinking. Bob tells of the search for a satisfactory word for 'forgiveness': 'In Amahuaca, if you do something against another person, even a minor offense like stepping on a person's foot, you say "I stepped on your foot. Speak to me." That is, prove to me we're still on speaking terms. I asked how I would ask his forgiveness if I had killed my informant's brother. The answer was, "Speak to me." If one Amahuaca offends another, they just don't talk. They might not speak for years and years. But if a person comes and says, "Speak to me," that means he wants forgiveness.

"Finally we found another word for forgiveness. During reading classes, a certain word was used for erasing the blackboard. It was an expression the people used for smoothing over dirt when marks or drawings had been made in it. It meant wiping off dust in which marks had been made, or wiping off writing on the blackboard. To wipe off the slate, to erase, to take completely away—it has a very wide meaning and applies very well to God's wiping away sins, removing them from the record, taking them away."

Every child of God must do the work God has assigned to him, rejoice in that work and be content and joyful in it. It seems to me, however, that in the day of our heavenly rewards, these self-sacrificing, self-effacing university graduates, with linguistic gifts, who are letting their lives fall as seed into the ground to die there and bring forth fruit, will have a recognition from the Lord far greater than that which will be given many whose names are in print continuously, whose lives are sketched in biographical dictionaries.

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—that a Bible study course in the Gospel of John is being translated and mimeographed in the Bulu language in French Equatorial Africa? Missionaries and pastors are distributing the lessons personally, due to lack of mail service, and have already enrolled 66 students.

—that 16 of 225 students who were graduated from Moody Bible Institute in June were honored with membership in Delta Epsilon Chi, national honor society of the Accrediting Society of Bible Colleges? The graduating class represents 31 states and 6 foreign countries.

—that atomic submarines on lengthy underwater trips will carry "Sermons from Science" films produced by Moody Institute of Science? These gospel science films have been recommended for submarine use by the Atlantic Fleet. Recently MIS shipped more than 500 film prints and 500 filmstrips to the Army and Air Force, bringing to more than 3,000 the total number of prints in use. The Air Force alone reports 200,000 showings per year of Moody films.

—that a Spanish translation of "Through Gates of Splendor" by Elisabeth Elliot is expected off the press in early July (Moody Press)? This edition features an epilogue written while the author was living with the Auca Indians who killed her husband. Mrs. Elliot found that George, the Indian whom her husband had befriended and had taken a ride in the missionary airplane, instigated the killing of the five missionaries in Ecuador. The translation was done by Dr. Arthur Hotten, well-known translator in Argentina.

—that approximately 40 million pupils are enrolled in the Sunday schools of America and taught by three million teachers, and that if every Sunday school worker would call on one prospect a week, every person in our nation would be contacted for Christ within a year?

—that Benjamin Prabhu Das, of Secunderabad, India, senior in the General Bible Course at Moody Bible Institute, received the C. Norman Bartlett Memorial Scholarship for \$200.00? The award, given each year in memory of Dr. Bartlett, former teacher at the Institute, was presented to Mr. Das by Dr. S. Maxwell Coder, Dean of Education.

## REPORT, Worldwide News

[Continued from page 5]

is almost unbelievable. Within three hours a report (via shortwave radio) from the USSR indicated that a Russian who had recently left the Communist Party and was about to commit suicide heard the broadcast in a small Baptist church in the south of Russia and gave his heart to Christ. A father, mother and son in the same meeting also confessed Christ.

The broadcast was also heard in Bombay, India, by "a High Court Judge of Marxist persuasion." He heard the broadcast with his wife at his brother's home and "forsook Marxism for the wonderful salvation of Christ." For the second broadcast the same judge rented a hall and with the help of other Christians got many to come and listen. Twenty of these made decisions for Christ.

At this writing only three broadcasts have been made. Total reported conversions: 68. Reports came from Russia, India, Brazil, France and the U.S. It is estimated that the GEN audience already exceeds 4,000 for each fortnightly broadcast. (Shortwave operators may hear the broadcast on both high frequency dual channel and low frequency twin modulation on 7 mc/s or 91.6 mc/s each fortnight at 8 p.m. GMT.)

**Professionals:** Growing appreciation of radio and television as a medium for

communicating the Christian message is being shown in Sweden and Finland. In Sweden, a delegation of 72 Christian members of the Swedish Parliament appealed to the management of Swedish radio and television for more Christian programming. The request expressed the desire of the group for fixed hours of broadcasting, citing the possibility of a regular time for evening prayers.

Director of Finnish television programming, Osmo Visuri, made news in Finland when he termed the possible formation of a Christian radio or television station a "mistake." Describing such a measure as "another step in the direction of Christian isolation," Mr. Visuri said that a Christian station would only reach those with whom the church already has contact. "Through the ordinary television programs we have a possibility of bringing forward the Christian message in such a way it may reach those not already familiar with it," he said.

**Evangelicals:** 1) The Mennonite Broadcast office in Florence, Italy, reports the recent release of a Bible course for Italian radio listeners. This new Bible course of 12 lessons was translated from the English course, "God's Great Salvation," by Dr. Luciano Monti, speaker on the Italian broadcast. "Parole di Vita" (Words of Life) broadcast has been on the air since August, 1957, over Radio

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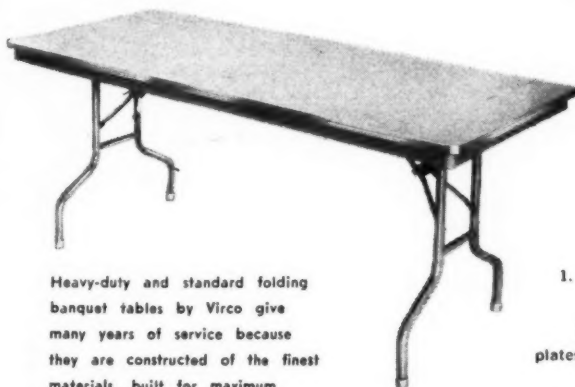


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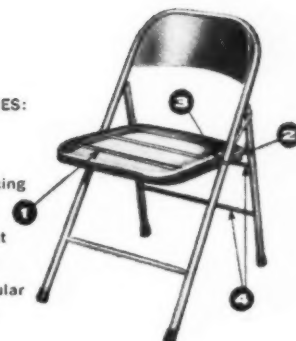
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Monte Carlo, a powerful 150,000-watt station reaching all of Italy, Sicily and many Italian - speaking people throughout Europe.

2) Further indication of the widespread effectiveness of Christian radio was recorded by Far East Broadcasting Co. statisticians recently. Their report: During January, 4596 letters were received at DZAS, Manila. Of these, 2997 were for the Bible School of the Air, 628 from the Philippines in response to English programs, 117 from dialect programs and 854 from other countries.

3) Letters from various parts of Germany indicate a very enthusiastic response to the new German broadcast from Radio Luxembourg, Europe's most powerful commercial radio station. This broadcast began last April 2, after word was received from Radio Luxembourg that time could be purchased for the period each Thursday morning from 6:05 to 6:20 during their German program block. Prior to this, Mennonite Broadcasts, Inc., found it impossible to purchase time on this prestige station of 500,000 watts, 10 times more powerful than any U.S. station.

## WORLD DATELINES

Rome: Italians in several public squares are witnessing an unprecedented spectacle. Protestant Bibles are being sold publicly with the permission and protection of the police. This unusual opportunity to spread God's Word was reported by Editor Joseph Zaccello, publisher of *The Convert*. Permission to operate Bible stands, always denied previously, has recently been granted.

London: Well over a million Bibles were produced in Great Britain during 1958 according to the British and Foreign Bible Society's latest report. Included for the first time were editions printed in the Guerze tongue, a language spoken in Guinea, and in Teop, the native dialect in New Guinea.

Rome: For the first time in history the Roman Catholic Index of banned books has taken one notable book off its list of prohibited volumes and allowed its publication with full ecclesiastic authorization. The book, *Les Misérables*, written by Victor Hugo a century ago, was published last April by the San Paolo publishing house. Numerous footnotes explain some of the passages to which there had been church objection.

New Delhi: Missionaries are encouraged by a parliamentary committee recommendation that the English language be used by the central government as a "subsidiary official language" for an indefinite period. According to the constitution, after 1965 English would cease to have official status and be used in specialized departments only with the approval of Parliament.

Norway: Young people of a local congregation set a precedent here when they formed a choir to lead the singing at their worship services. *Var Kirke*, Chris-

tian weekly newspaper, pointed out that Oslo churches usually depend on a small group of paid singers. The choir was formed to encourage young people to take a more active part in the church service, and this has resulted in better church attendance among this age group the article said.

Holland: More than 75 born-again war veterans who served on Guam during World War II have banded together to support Christian work on that island. Cornelius Vanderbreggen, Jr., director of the Reapers Fellowship, with headquarters in Holland, reports that a reunion of the group was held at Crystal Lake, Ill., last year and a second reunion is scheduled for this year, Oct. 16-21, somewhere in the Midwest.

## NAMES IN THE NEWS

• Billy Graham recently disclosed his intention to curtail non-crusade activities upon his return to the United States after the Australian Crusade. This will involve his resignation from several executive boards and organizations. "I'm going to concentrate on speaking at these crusades and in study preparing for them," he told Australian newsmen. The evangelist, who has suffered trouble with his left eye since last February, reported that the eye is now almost back to normal. It is predicted at presstime that in the dozen or so meetings still scheduled, total attendance in Australia and New Zealand will top the two million mark.

• Theodore E. McCully, executive secretary of Christian Business Men's Committee International, recently returned from a two-month tour of the Far East, Australia and New Zealand, with an urgent plea for Christian Americans to meet two critical world needs immediately. "First of all," McCully said, "America must awaken to the urgent need for getting out the right kind of literature to combat Communism." Then he made a plea especially to young business men: "Make yourselves available to go to these countries where millions have never heard the gospel."

• L. Nelson Bell, retired surgeon and well-known lay leader of the Presbyterian Church in the U.S. (Southern), told a Virginia conference that psychologists and psychiatrists are discovering that humanity must be reconciled to God. He said he is "convinced that a great basic discovery in the realm of psychiatry and psychology is now in the making and that this discovery has to do with the necessity of reconciliation between the spirit of man and God."

• Allen V. Lee of Hayfield, Minn., confined to a wheel chair for nearly 20 years, has been ordained by the Evangelical Lutheran Church. Lee, 50, was stricken with polio in 1938 while a senior at Luther Seminary, St. Paul. For the past 14 years he has been an evangelist, preaching from his wheel chair.

• **Gus Ambrose**, who resigned as director of the Toronto, Canada, Youth for Christ, has announced the launching of a new Christian youth venture. The new venture has been called Metro's Voice of Christian Youth. Its first Saturday night meeting was scheduled for May 9. Metro's Voice of Christian Youth, as envisioned by Ambrose, will be a family program—not one exclusively for teenagers.

• **Carl W. Larson**, Augustana Lutheran pastor, has been named to direct a study for the American Bible Society on the use of the Bible in the U.S. His work will be part of the United Bible Societies' worldwide five-year study of the use of the Bible in the churches.

## INCOME TAXES

**Missionaries:** A recent decision of the Internal Revenue Service affecting gifts for the support of individual missionaries may force many evangelicals to alter their pattern of missionary giving. Missionaries who in the past have worked independently are sure to be hindered by the most recent decision, and some may have to discontinue their work unless they drastically alter their financial policy.

The new ruling, issued April 9, was made as a result of a request by the Washington office of the National Association of Evangelicals and the Evangelical Foreign Missions Association that the IRS clarify the matter. Repeated complaints that donors' "designated support" gifts had been challenged caused mission executives and church officials to request the decision.

The IRS ruled that "personalized" gifts—including gifts to a mission board, earmarked for a particular missionary—are not deductible for income tax purposes.

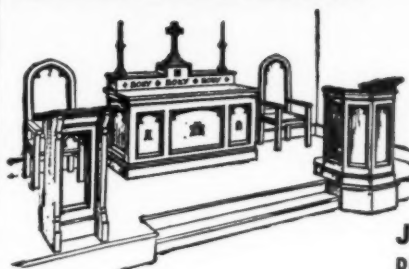
**Salvationists:** Meanwhile, another source of irritation to Christian donors was removed when IRS announced that henceforth gifts to the Salvation Army will qualify for the higher ceiling on deductions allowed on income tax for contributions to churches and tax-exempt schools, colleges and hospitals.

## BULLETIN

Osaka, Japan, June 2 (Via Press Cable)—In three weeks of meetings the Osaka Christian Crusade sponsored here by Dr. Bob Pierce has resulted in more than 7,400 decisions—a highly significant figure in a country where less than half of one per cent of the population professes Christianity. Followup is already underway with 1900 trained counselors.

During the same period more than 70,000 different individuals have attended the meetings at Festival Hall in addition to some 39,000 reached in schools, factories, stores and offices. Nationwide telecasts extended the crusade throughout the country. The huge campaign was conducted by World Vision at the request of 400 churches in the Osaka-Kyoto-Kobe area.

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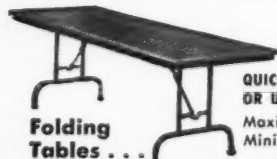
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# OFF the RECORD

by bill pearce



» A wise buyer usually looks for the most value for the least money when making a purchase. It's the same way with sacred recordings. It will pay you these days to be discriminating from a qual-

ity standpoint as well as a financial one when selecting records.

Here is a small package from our little record corner that has a big and varied content: JOY DAWNS AGAIN. *Songs of the Resurrection*, released by the Christian Home Music Plan. It seems as though RCA Victor and WORD Records had a summit conference here, pooled some of their artists and turned out this little 10-inch disc.

It includes four familiar songs by the Bison Glee Club of Oklahoma Baptist University. They sing *Near the Cross*, *At the Cross, Jesus Paid It All* and *Are You Washed in the Blood?* The glee club is a pleasant-sounding group, not the best voices or direction I've heard, but indeed presentable.

These four selections are followed by four more by the Baptist Hour Choir. This is a fine sound, small but potent and live. They sing *Christ the Lord Is Risen Today*, *There Is a Green Hill, I Saw the Cross of Jesus* and *There Is a Fountain*.

On the reverse side are two soloists: contralto Jo Anne Shelton, whose overall treatment and vocal production didn't reach me, and James Berry, baritone. James has a resonant, well-controlled voice and does a nice job on *Hosanna to the Son of David* and *The Resurrection*. The album concludes with two male quartet renditions: *He Was Wounded*, by the Melody Four (good, but not the best I've heard them do), and the Serenaders singing *Rock of Ages* (good voices, not much togetherness).

The only real regret I have for this recording is its bad fidelity. During the transfers it seems that the lows were deleted and there is some distortion here and there. These are minor things to most, though. The main thing is it is well done for the most part, with good variety and overall sound. The address on the jacket (so you can order it) is: Southern Baptist Convention, 6248 Camp Bowie Blvd., Ft. Worth 16, Texas.

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Moody Monthly

» Here's a rather unique sound that I've had in my file for some months now. It's Sacred Records' LP-8007, featuring the console guitar work of Alvino Ray, with the Ralph Carmichael Strings accompanying.

The Alvino Ray Orchestra appeared back in the late Thirties and early Forties as one of the nation's top dance bands. Since then I have neither seen nor heard of Ray until, with open-eyed wonder, I saw him billed on this recording of hymns and gospel songs. What has happened in the interim, I don't know. I think this record is one of the most unusual things to come to my attention, however. Some of the circumstances which led to its being recorded are mentioned on the reverse side of the jacket.

In listening to its music, I found it an exceptionally pleasing cue to my ear and emotions. If you like the soothing, dreamy kind of thing to waft you off "somewhere else," try this. I've played the record through many times, just for listening enjoyment. I listen and anticipate certain treatments on the guitar, certain chord progressions or voicing of the strings, a subtle, exciting nuance by the string bass. That they are gospel songs or in any way sacred is farthest from my mind.

My favorites for musical treatment are *What a Friend, Cleanse Me and He's Coming Soon (Aloha Oe)*. You'll hear *The Way of the Cross Leads Home, Haven of Rest, My Home, Sweet Home*, etc. The sounds are just too luscious to have much vitality.

This album, to me, depicts two men—Ray and Carmichael—whose musical capabilities are so great that they are carried away with the vehicle—the sound—rather than the depth of thought in the words. The effect, therefore, is absolutely beautiful, but—. It doesn't go much farther than the five senses. If this type of sacred album, with its name brand soloist, becomes accepted in Christian circles, I should find myself wishing that the late trombonist, Tommy Dorsey, had made an album of sacred solos. I'm sure they would have been played with real mellowness and fine effect also.

There you have it from here. More turntable talk in approximately four weeks. Till then—b. p.

## BE STILL

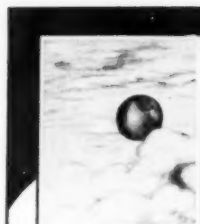
BETSEY W. KLINE

I want to be still as a quiet hill,  
As mute as a silent rock,  
And listen to things like cricket wings  
Or the tick of a little clock . . .

I want to glide on a sleeping tide  
Far out on a great calm sea  
And dream of shores untouched by wars,  
Of peace that is yet to be . . .

I want to be part of the one great heart  
Of silent, celestial space,  
And let time roll till I fill my soul  
With the light from the Master's face.

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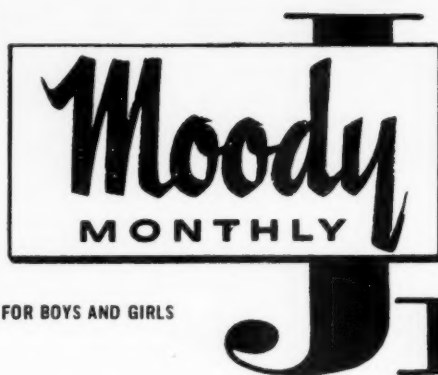
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FOR BOYS AND GIRLS



## His Sister's Keeper

By June Oulund

"Go way, Ruthie," Gordie begged. "You're in our way."  
"I'm just looking," said his sister.

"Go play with your dolls or something, huh?" begged Ed, holding his airplane model out of her reach.

"Didn't want to see your old airplanes anyhow," Ruthie pouted and went to find her doll.

For the past week—ever since Ed moved in next door last Saturday—Gordie and Ed had been pals. Sunday they'd gone together to Gordie's Sunday school class, and on Monday

he'd killed his own brother Abel?"

"What don't you understand?"

"He said we are all our brothers' keepers, that we're re—re—, what was that word now?"

"Responsible."

"Well, how?" Ed asked.

"We're supposed to be good examples so other people will want to be Christians too, I guess," answered Gordie, his eyes on his model.

"Sounds easy enough," Ed reached for the glue.

On Friday, Ed hailed Gordie. "You know about the warehouse by the sawmill? It's being torn down. Let's go after school and watch."

"Oh, boy!" Gordie exclaimed, then looked disappointed. "Oh, I can't. Mom's taking Dad to get a plane and I have to watch Ruthie."

"How come you always get stuck with her?"

"It's not always and you know it!"

"Oh, well, you'll miss the fun."

Later, Gordie was thinking about Ed and the boys at the warehouse when Ruthie tugged at his sleeve.

"I want to go outside."

"What's wrong with staying in and coloring?"

"I want to go outside."

Already disgusted, he grumbled, "Sisters! Oh, all right."

The neighborhood was quiet. Everybody must be at the sawmill, Gordie thought, and began to feel sorry for himself.

Then he had an idea! "Ruthie, would you like to see the men tear down a big building?"

"Sure!" And off they went.

"See you changed your mind," Ed greeted him. "We have to stay up here on the hill to watch, the men said."

Gordie and little sister Ruthie.  
Gedde Harmon photo.



he had introduced Ed to the fellows at school.

Gordie was glad to have a Christian pal, one he could talk to and know he'd understand.

Now they'd been discussing something their teacher had said on Sunday.

"Did you get what Mr. Lewis was driving at?" Ed asked, eyeing his airplane with pride. "You know—about Cain trying to cover up that

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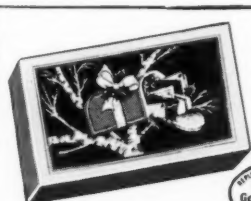
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Gordie sat Ruthie on a log. "Now you sit right there," he said. "What are they going to do with that old lumber?" he asked Ed, pointing to a growing pile of scrap lumber at the foot of the embankment.

"Burn it, I guess."

Then Gordie forgot his sister in the excitement of watching the rear wall collapse. A few minutes later a sharp cry startled him and he swung around. Ruthie wasn't on the log!

He heard the cry again, "Gordie!"

"Down there," Ed pointed. "She slid right down the bank."

There was Ruthie, lying on the pile of scrap lumber.

Gordie scrambled down. Ruthie was crying pitifully, "My foot! It's stuck!"

Gordie was scared. "Hey, you guys," he yelled, "give me a hand."

They finally got Ruthie free, and Gordie and Ed helped her as she limped home.

At home, Ruthie felt better. "It doesn't hurt so much now," she said. "Can I have a cooky?"

Gordie gave her a cooky and picked up her muddy shoes. Boy, was Mom going to be sore.

"Ruthie," he said, "don't tell Mom we went to the sawmill, okay?"

Ruthie bit into her cooky. "Okay." But the next morning she woke everyone crying, "My foot hurts!"

Gordie jumped up. He had a funny feeling in his stomach. When he got to Ruthie's room, Mom was looking at her foot. It was all swollen.

"Honey," Mother asked, "did you step on something—a nail or wire?"

Ruthie looked at Gordie. "No."

Mom looked at Gordie too. "Do you know anything about this?"

Before he could answer she said, "I'm calling the doctor," and started downstairs.

Was it that serious? Gordie was getting more frightened by the minute. "I told her to stay put," he argued with himself.

Am I my brother's keeper? It was as though someone had said it aloud. "Covering up! That's what I'm doing, just like Cain. If I'd been more responsible, Ruthie would be all right." This wasn't going to be easy.

"Mom?" He swallowed hard. "I—we—I didn't mean for her to get hurt."

"How did it happen, son?"

"We went to watch the warehouse go down at the sawmill. She fell in a pile of wood at the bottom of the bank."

Mother turned to Ruthie. "Why didn't you tell me?"

"Gordie s-said not to, and you told us never to break promises."

Now Gordie really felt sick.

"I'm sorry, Mom. I forgot about being my brother's keeper."

"Your what?"

"Well, I guess it's my sister's keeper." The thought struck him funny and before he knew it, both he and Mother were sitting on the top step, laughing.

"Tell me about it," invited Mother.

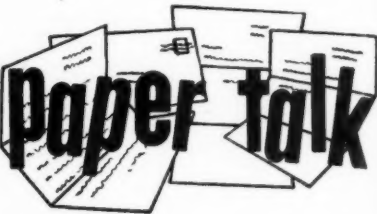
"Well, it was our lesson last Sunday. Ed and I were talking about it. We're all our brothers' keepers. That's the way Jesus wants us to be."

"I see," Mother said.

Gordie sat very still. It felt good to sit close to Mom this way.

"One thing sure," he said, "I've learned what 'responsible' means."

Somehow, when he stood up he felt taller. "You go on, Mom," he said. "I'll keep Ruthie happy until the doctor comes."



**Lynn:** Now we can make at least two people happy!

**Lee:** How's that?

**Lynn:** With these letters from two of the countries people have been asking for pen pals from.

**Lee:** Oh, this one from Mexico?

**Lynn:** Yes, from Miriam Shirk, and she encloses a letter to be sent to a girl who recently asked for a pen pal from Mexico.

**Lee:** And one from Germany! Several people have been asking for a pen pal from Germany.

**Lynn:** This is very interesting, from Peter Herza. The only thing is he is older than most of our pen pals. He says he is a German and a student of a Bible college, and he would like to write to Christian people from the ages of 15 to 21.

**Lee:** Some have written to us who are within those ages.

**Lynn:** Yes, a few. He says "In this way I would like to learn about Christians in the U.S.A. and to improve my English."

**Lee:** I'd say he writes very good English. And so does this girl from Malaya, Susheela Ponnudurai. She is 15, and—

**Lynn:** Sorry, but I'm afraid we will have to wait until next month to hear more about her, and other boys and girls around the world who write to

*Lee and Lynn*

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# INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSONS

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July 19

## Blessing For An Alien

Ruth 1:19-2:2; 4:13-17

**MEMORY SELECTION:** *He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. Love ye therefore the stranger: for ye were strangers in the land of Egypt.*—Deuteronomy 10:18, 19

### Keep in Mind:

1. The background of this lesson. The events of the Book of Ruth took place in the days of the judges when "every man did that which was right in his own eyes." Here, indeed, is a beautiful lily growing in the midst of a cesspool of corruption.
2. The curse that was laid upon the Moabites (Deut. 23:3). Then see the grace of God to this member of a cursed race.
3. The levitical law concerning gleanings (Lev. 19:9, 10). In this story we see a man who goes beyond the letter of the law (Ruth 2:16).
4. The law of the kinsman (Deut. 25:5-10). It will explain Chapters 3 and 4.

### Consider These Points:

1. *Ruth, the faithful daughter.* Daughter-in-law for sure, but really daughter-in-love. That is the picture of the first chapter. Orpah wavers and turns back, but Ruth cleaves to her mother-in-law, Naomi, with a strong, tender and faithful love. The words of her decision are indeed classic (1:16, 17).
2. *Ruth, the humble gleaner.* She is willing to take the humblest position, to join the ranks of the poor and to cast herself upon the charitable attitude of a farmer and his hired hands. But note the dignity of her humility. There is nothing craven about her. She wins the admiration and respect of all.
3. *Ruth, the bold suitor* (Chapter 3). The use of the word "bold" must not be taken as suggesting any lack of modesty, for every action Ruth takes is marked by true womanly grace. Nevertheless, when her mother-in-law coached her both in the law of the kinsman and the customs of Israel, Ruth boldly presented herself to Boaz, claiming him as the redeemer of the lost property and as her husband. This was not done, however, until Ruth had thoroughly won the admiration of Boaz for herself.
4. *Ruth, the happy mother* (Chapter 4). In the final chapter Boaz is the active one as he carries through the trans-

actions necessary for the performance of his duties as kinsman. Who would have said that the great-grandson of that union would be the mighty and royal David, in whose line came Jesus the Christ!

### Apply These Lessons:

1. *Godliness is the best witness.* If ever anyone is going to say to us, "Thy God shall be my God," we must give evidence in our lives of the reality of our God. So it was with the poet Cowper, whose long-resisting nephew exclaimed by the death bed of his godly uncle, "Thy God shall be my God."
2. *We all come to the crossroads of decision as did Orpah and Ruth.* Our decision to follow Christ or to turn away from Him is a decision for eternity.
3. *"Her hap was to light on a part of the field belonging unto Boaz"* (2:3). But it is quite evident that this "hap" was the ordering of the Lord. The child of God is not the pawn of happenstance, but the object of divine care.
4. *"Blessed are the meek: for they shall inherit the earth"* (Matt. 5:5). Ruth is a good demonstration of that truth. We also must be willing to take the humble place. "He that humbleth himself shall be exalted" (Luke 14:11).

July 26

## Courage in Crisis

Esther 4:1-3, 10-16, 9:20-22

**MEMORY SELECTION:** *Who knoweth whether thou art come to the kingdom for such a time as this?*—Esther 4:14

### Keep in Mind:

1. *The historical setting of this lesson.* The Jews, taken captive to Babylon by Nebuchadnezzar, are now under the dominance of the Persian Empire which succeeded the Babylonian. They are scattered abroad throughout the whole empire. We should remember that only a small proportion of them returned to their own land after the release granted them by Cyrus. The Persian king referred to as Ahasuerus in the Book of Esther is the Xerxes of secular history, who reigned for about twenty years in the earlier part of the fifth century B. C.
2. *The excellent picture of an oriental potentate.* The extravagant banquets, the harem, the highly emotional behavior, life and death hanging upon a whim of the tyrant are all in keeping. It is believed by many that the incidents related in Esther followed a stinging defeat which Xerxes suffered at the hands of the Greeks. He was licking his wounds.
3. *The origin of a Jewish feast which is celebrated annually to this very day.* The Feast of Purim celebrates the deliverance

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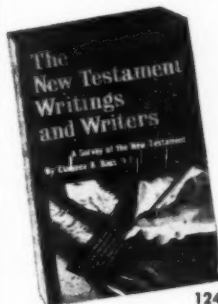
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of the Jews described here. The very existence of this feast is a witness to the historicity of the Scripture record.

### Consider These Points:

1. *The Book of Esther offers us a philosophy of history.* The name of God is strangely absent, but the activity of God is very much in evidence. It is His story. The history of the world is the history of redemption. Kings and empires, rulers and peasants, consciously or unconsciously (mostly unconsciously) are part of that story. God had chosen the seed of Abraham and the house of David as His channel for bringing the Saviour-Messiah into the world. Here we find a satanic attempt to overturn that Messianic purpose by a universal destruction of the Jews. But God had His instrument of salvation ready. God is still ordering history and bearing along the ages to the final goal.

2. *The book of Esther presents a philosophy of life.* Mordecai is in this case the philosopher. The items of his philosophy are three in number.

a. A palace is not always a castle. Even the king's house offers no safety to the one who shirks duty. On the opposite side, he who trusts in God and dares to do his duty will find a sure refuge (4:13).  
b. The failure of a man (or woman) to do his duty does not mean the failure of God's purpose, but it is possible to let another take our crown (Rev. 3:11) while we stand disapproved (4:14).

c. The place we occupy is of divine ordering and carries with it responsibilities which came to light with the unveiling of events. Esther was elevated to be queen on the human level by the whim of Xerxes, but on the divine level by the decree of God to be in His hand the saviour of her people (4:14). There is equally a divine purpose in the lowliest life.

### Apply These Lessons:

1. *God is still on the throne.* Do not let a Xerxes or a Haman or a Khrushchev throw you into a panic.
2. *God has a purpose for your life.* Find it and give yourself to the accomplishing of it under the direction of the Holy Spirit.
3. *God's golden scepter (4:11) is already held out.* His grace is revealed in the cross of Christ. Come and you will live and not die.

August 2

### The Testing of Faith

Job 19:19-25; 42:1-6

MEMORY SELECTION: *I have heard of thee by the hearing of the ear: but now mine eye seeth thee.*—Job 42:5

### Keep in Mind:

1. *The Book of Job is one of the oldest books in the Bible.* It belongs to the patriarchal age. Many believe that Job was a contemporary, or near contemporary of Abraham, which is not unlikely.

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2. This book is probably the greatest document on the problem of human suffering in all literature. It is remarkable, however, that it does not offer a philosophical answer to the great question. Instead, God offers Himself as the answer to the perplexities of the human heart. This is equally true of the New Testament where we are offered, not an explanation, but an indwelling Saviour. The truth of Christianity is not that Christ has the answer, but that He is the answer.

3. Our lives are related to a spiritual conflict which is raging in the invisible world. The first two chapters of the Book of Job are a commentary on the great statement of the apostle Paul in Ephesians 6:12.

#### Consider These Points:

1. Job as a man of integrity. We have God's own witness to this in His twice repeated description of His servant to Satan: "There is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil" (1:8; 2:3). One would have to be a man of real character to elicit such a statement from God. It may seem a little strange in this particular instance that Job rather thoroughly agreed with God. Again and again he defends himself against his accusing "friends," insisting on his own righteousness and integrity. In Chapter 23, as in other parts, he declares himself quite prepared to plead his own cause with God. In 27:5, 6 his defense really stiffens: "Till I die I will not remove mine integrity from me. My righteousness I hold fast, and will not let it go; my heart shall not reproach me so long as I live." These expressions of self-righteousness are perhaps understandable in face of the unjust and unkind accusations of his would-be comforters.

2. Job as a man of faith. There are several brilliant flashes of faith in the speeches of Job. His faith in God does not waver throughout the whole trying experience. This is nobly expressed in 13:15: "Though he slay me, yet will I trust in him." Again his faith penetrates the mystery of death, and in 19:23-27 we have from the lips of Job the clearest Old Testament statement of the hope of resurrection through a living redeemer.

3. Job as a penitent sinner. The man of integrity sees himself as he is in the presence of God and has only two things to say about himself: "Behold, I am vile" (40:4), and "I...repent in dust and ashes" (42:6).

#### Apply These Truths:

1. "Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (I Peter 5:8). Avoid being devoured by putting on "the whole armour of God" (Eph. 6:11).
2. When you suffer for your sins, it is a call to repentance. When you suffer as a Christian, it is a call to patience.
3. You may boast of your righteousness before men, but in the presence of God you must plead guilty.
4. When the ashes of affliction become

the ashes of repentance, we shall soon be off the ash heap.

August 9

### Life—Vanity or Victory

Ecclesiastes 5:1-2, 4-6, 8-12, 18-19

MEMORY SELECTION: *Let not thine heart envy sinners: but be thou in the fear of the Lord all the day long.—Proverbs 23:17*

#### Keep in Mind:

1. The authorship of the Book of Ecclesiastes is much disputed in ecclesiastical circles, although the unbroken Hebrew tradition was not questioned until the time of Luther. For the following reasons I accept the Solomonic authorship.

- a. Verses 1 and 12 clearly point to Solomon;
  - b. The content of the book reflects much of the life and character of Solomon;
  - c. The unbroken Hebrew tradition;
  - d. On the negative side, those who deny that Solomon was the author cannot agree on another period for the book.
2. It is a book of philosophy "under the sun." It presents the effort of man to find the ultimate good of this life. Every avenue of approach on the human level leads only to vanity and vexation of spirit. The autobiographical character of Ecclesiastes gives life and vividness to the philosophy, and the disillusionments point to God as the only answer.

#### Consider These Points:

1. The vanity of words (1-7). A ready flow of words is not without its dangers. For one thing, we can make fools of ourselves, and still worse, we can be trapped in serious situations. The preacher warns us of these two perils of the tongue, especially in the house of God where it is more profitable to hear than to insist on being heard. God holds us responsible for our words. A vow hastily assumed is still a vow, and we shall be held responsible for it.
2. The vanity of wealth (8-10). Wealth also has its dangers.
  - a. It gives the power to oppress others, and too frequently issues in that very evil (8); but we are warned that even though such oppression be practiced by a ruler, he will have to face the higher Judge and give answer for it.
  - b. Wealth never satisfies (10). It is reported that Andrew Carnegie was once asked how much money would satisfy a man. "A little more," he answered. Wealth does not have the power to satisfy. One can multiply riches and still be unutterably miserable.
  - c. An increase of wealth brings an increase of demand (11). There is little value in gathering just to see it vanish. There are always devourers around to eat it up.
  - d. The more wealth, the less peace (12). A good day's work induces a good night's sleep. But wealth brings worry, and that along with luxurious living creates the need for sleeping tablets.
  - e. What we have, we leave (15). I read the other day of a Scotsman. One of his

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friends asked another of his friends how much he had left. The answer was, "He left nothing; he was snatched away from it." Our best efforts to hold our riches prove futile. In the day of death we shall be snatched away from it. At best we have a very uncertain lease on riches. f. Materialism has narrow horizons (18-20). It even confines God's goodness to things to eat and to drink. This kind of materialistic religion is a far cry from Colossians 3:1, 2.

### Apply These Truths:

1. Let your philosophy be above the sun, and it will not end in vanity.
2. Control your tongue. "In the multitude of words there wanteth not sin" (Prov. 10:19).
3. Do not commit yourself hastily, but when you have weighed the matter, commit yourself wholly to God.
4. Put first things first (Matt. 6:33).

### August 16

## God's Steadfast Love

Lamentations 3:22-26, 31-40

MEMORY SELECTION: *It is of the Lord's mercies that we are not consumed, because his compassions fail not.—Lamentations 3:22*

### Keep in Mind:

1. The Book of Lamentations is a dirge over the destruction of Jerusalem by the Chaldeans in the year 588 B.C.
2. In form the book is an acrostic, each chapter following the letters of the Hebrew alphabet.
3. The name of Jeremiah is traditionally attached to the Book of Lamentations as its author. He witnessed the downfall of his country and city at the hands of the forces of Nebuchadnezzar, and his grief expressed in his prophecies, as well as here, has won him the name of the weeping prophet.
4. The position of Lamentations in our Bible follows the order of the Greek Septuagint Version, but in the Hebrew Bible it is not among the prophets but in the group of books known as The Hagiographa or Holy Writings.

### Consider These Points:

Right in the heart of this desert of weeping, which is the book of Lamentations, there is a wonderful oasis of praise and trust, constituting our lesson portion. Here are some points to note in this passage.

#### 1. Three things about God's goodness

a. *It is characterized by mercy* (v. 22). Mercy in Scripture denotes God's goodness toward those who are in distress. The distress may or may not be the result of the sin of the party in view. But whatever may be the cause, God's mercy steps in to alleviate and relieve the suffering.

b. *It is characterized by compassion* (v. 22). One of our poets has written, "there is no place where earth's sorrows are more felt than up in heaven." The word "compassion" signifies "suffering along with." The sufferings of God's children are shared by Him—"In

all their affliction he was afflicted" (Isa. 63:9). This is not a passing emotion but His unflinching oneness with His people.

c. *It is characterized by faithfulness* (v. 23). God's goodness is not spasmodic. We can depend upon it—"goodness and mercy shall follow me all the days of my life" (Psalm 23:6).

#### 2. Three things about the divine chastening

a. *It is temporary* (v. 31). The apostle Paul speaks about "our light affliction, which is but for a moment" (II Cor. 4:17), and tells how it works for us "a far more, exceeding and eternal weight of glory." The night of testing may seem long to us, but the day will break and the fruit of the suffering will be gathered.

b. *It is mingled with compassion* (v. 32). Although it is His hand that smites, it is not in vindictive anger or in unfeeling retribution, but it is a compassion which assures us that there will not be one stroke too much. Even the law required that the minister of punishment stop at thirty-nine stripes, lest by mistake he should give forty-one (II Cor. 11:24).

c. *It is for a good purpose* (v. 33). The affliction of His people is no pleasure to God. I remember my father telling me as a child that the punishment he administered hurt him more than it did me. I didn't believe him then, but I do now. God does not smite for the sake of smiting, but in order to "perfect that which concerneth me" (Psalm 138:8).

#### 3. Three things to do in affliction

a. *Hope* (v. 26) rather than complain (v. 39). Complaining will only aggravate the pain; but hope will alleviate it. Moreover, complaining will counteract the desired benefit: but hope will make it effectual.

b. *Search* (v. 40). The time of affliction is always a time for heart searching to discover the reason for the chastening. Psalm 139:23, 24 will be a good prayer in such times.

c. *Pray* (v. 41). The lifting of the hands was the usual gesture of prayer amongst the Hebrews. Let us see that there is more than gesture, that our heart goes with our hands and with our lips. James exhorts those who are afflicted to pray (James 5:13). That gives God a chance to speak to us and keeps us from bitterness.

### Apply These Truths:

1. See God in your affliction, and lamentation will give place to praise.
2. Affliction for wrongdoing should lead us to repentance: but suffering for right-doing should make us rejoice (I Peter 4:12, 13).

### Which Shall It Be?

The Jews to Pilate:

"Not this man, but Barabbas"—(John 18:40).

Paul to the Galatians:

"Not I, but Christ"—(Gal. 2:20).

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# NEW BOOKS

G. COLEMAN LUCK, EDITOR

## Impact of the San Francisco Crusade

CRUSADE AT THE GOLDEN GATE, by Sherwood Eliot Wirt,  
(Harper, 176 pages, \$2.75)

Reviewed by Lon E. Wilson

HERE is a book that should thrill the heart of the Christian and convict the soul of the sinner. The secret of its power to move is the spiritual impact upon the lives of those whose conversion experiences are recorded in the book. The writer of this review agrees with Billy Graham, who wrote in the foreword to the book, "Sherwood Wirt has captured the heartbeat of the crusades by bringing to the witness stand those who can say, 'We believe, not because of thy saying: for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world.'"

The book consists of six chapters. The first chapter sets the stage for the crusade by giving something of the religious background of the city of San Francisco. It is pictured as a city not given over to a strong Christian witness, yet not opposing an evangelistic crusade.

The author, in chapter two, turns to the man who led the meetings, William Franklin Graham. Here we are given a picture of his character and personality, his methods in and out of the pulpit, his message and his ability to attract

and hold people not only to himself but to his Lord.

Chapter three gives an insight into the workings of the crusade organization. It introduces the reader to personalities behind the scenes and pen sketches of those in the public's eyes.

The most heart moving chapter in the book is chapter four. It contains the account of ten lives that were touched by the Cow Palace meetings. As the author points out, these were not "success stories" nor did all have happy endings. They do show the work of the Holy Spirit in the lives of certain individuals. All are essentially true and are based on actual experience.

The fifth chapter attempts to evaluate the results of the crusade in terms of certain goals that had been set up. The impact upon the city cannot be measured by statistics but in changed lives. The results cannot be numbered in a few weeks or months or even years but only in eternity.

The final chapter of the book contains the opening message of the crusade. It gives one an opportunity to observe Graham's approach to a new situation and also the tenor of his preaching.

While the book is basically local in its report it certainly is universal in its interest and appeal. In the reviewer's estimation it is one of the best books yet written about a Billy Graham crusade.

## Prophetic Revelation

MEN SPAKE FROM GOD (Studies in the Hebrew Prophets), by H. L. Ellison (Eerdmans, Grand Rapids, 160 pages, \$3.00)

THE study of the prophetic books of the Old Testament is frequently limited to a selection of passages which can rightly or wrongly be interpreted as referring to Christ. Ellison aims in this book "to take the prophets simply and straightforwardly and to reap the spiritual reward of so doing."

The book begins with a brief discussion of the prophets and their function in Israel. Ellison notes that "the prophet speaks primarily to the men of his own time, and his message springs out of the circumstances in which he lives." He insists, however, that the prophetic message "is not merely a revelation of God's will, but of God Himself." This message has a significance which "extends beyond the prophet's own understanding of it. This significance extends beyond the prophet's own time, though its application at a

later period may be rather different." This is a high view of prophecy. It is worthy of careful consideration.

Within the compass of the book, Ellison provides an outline and a discussion of each of the prophetic books of the Old Testament. These should be of real value to the serious Bible student. Occasionally he presents viewpoints which are not generally accepted by conservative writers. He explains the bilingual nature of Daniel as the result of a lost Hebrew original. The conditional nature of prophecy is stressed with the result that some unfulfilled prophecy is not to be fulfilled—at least in the form prophesied. In some cases, Ellison would say that fulfillment was "suspended." Nineveh was not destroyed forty days after Jonah's preaching, but it did meet its doom a century-and-a-half later.

Ellison writes in non-technical language. His discussion of the prophets should broaden the spiritual horizons of layman and Christian worker alike.—Charles F. Pfeiffer

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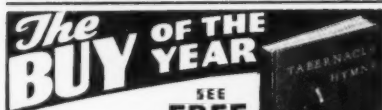
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## The Simplicity of the Gospel

SIMPLE SERMONS FROM THE GOSPEL OF JOHN, by W. Herschel Ford (Zondervan, Grand Rapids, 2 vols., \$5.00 the set)

The Gospel of John is a prime illustration of profundity of thought encased in simple terminology. The author, pastor of the First Baptist Church, El Paso, Tex., has maintained his own previously established habit of presenting a wealth of spiritual truth in plain language.

Each of the 38 chapters in the set is well outlined and developed in orderly fashion that does justice to the text of the Gospel. Beginning with sermon five, an alliterated outline is given for each passage under consideration. The pages are dotted with frequent and apt illustrations of the spiritual principles enunciated.

Dr. Ford's treatment of difficult passages is usually simple and direct. But in one instance we must disagree with his interpretation. On 1:9, his terse comment is, "I believe that in some way Jesus lights every man who comes into the world. If that man lives up to that light within himself, God will count it unto him for righteousness and save him" (p. 49). Cornelius the Roman centurion (Acts 10) was not saved by living up to the light he had. However, because of his sincerity, God saw to it that he did obtain additional light sufficient to make clear the way of salvation.

On occasion the outline may not do justice to the main emphasis of a passage, such as the analysis of chapter five (p. 134). The title, "The Angel at the Pool," while maintaining the alliteration, seems to overlook the central place of the impotent man and the Saviour.

The statement in paragraph two on page 211 (Vol. 2), dealing with the conversation between Jesus and Peter, is not clear. "The word for 'love' here is stronger than the one used before . . ." In each of the first two questions the Greek words used are the same (*agapao* and *phileo*, respectively).

These minor aberrations, however, should not be allowed to detract from the virtues of the books. They represent a wholesome, faithful and practical exposition of "the greatest book in the Bible."

—Walter M. Dunnett

## Definition and Defense

"FUNDAMENTALISM" AND THE WORD OF GOD, by J. I. Packer (Eerdmans, Grand Rapids, 191 pages, \$1.25)

This is a paper-covered book called by the publisher a pocket edition. It states that "fundamentalism" and "evangelicalism" are synonymous terms. The history of the term is traced in the second chapter. The author feels that, in his opinion, because of the present situation, it is better to use the term evangelicalism as setting forth our position as Bible-believers.

The book is a defense of the evangelical position as opposed to that of subjectivism and traditionalism. Our final author-

ity is shown to be the Word of God. The Scriptures are examined and set forth, to quote the author, "as asking to be regarded as a God-given, error free, self-interpreting unity, true and trustworthy in all that it teaches."

Faith and reason are dealt with in separate chapters. Reason's role is "to express faith by receiving, applying and transmitting revealed truth." Liberalism as an approach to the Bible is shown to be not only unscientific and uncritical, but sinful and self-contradictory.

The author draws lessons from the controversy he has presented. First, that evangelicals examine themselves in the light of their practices and prejudices. Second, that they keep before them the real issues—the authority of Christ and the Scriptures; the relation between the Bible and reason; the method of theology and the meaning of repentance; the choice between evangelicalism and subjectivism. Finally, that they take courage as it is the nature of the gospel to create controversy. Opposition to the gospel only testifies to the faithfulness with which it is being preached.

This book is for the Bible student and teacher. It does not make for light reading. It is informative and inspirational. The reviewer recommends it to the earnest reader interested in the truth of the evangelical position.—Kenneth O. Bouton

## BOOK BRIEFS

THE ABC'S OF SUCCESSFUL PROGRAMS, by Gene French (Zondervan, Grand Rapids, 121 pages, \$2.00). Twenty-six fast moving youth programs based on the letters of the alphabet. The suggestions are practical and workable. Above all, the programs pack a spiritual "punch" in the area of evangelism and spiritual growth.

STRANGE ALTARS, by J. W. Acker (Concordia, St. Louis, 94 pages, \$1.00). An evaluation of secret fraternal organizations in the light of the Scriptures in order to acquaint Christians with objectionable features of such groups. A careful study of the book should give the reader a better understanding of this problem.

LIFE FROM ABOVE, by John F. Holaday (Evangelical Publishers, Toronto, 175 pages, \$2.50). The author writes because of "a deep conviction that the 'new birth' is not being accorded adequate attention in our atomic age." This is a timely publication which gives commendable consideration to the various features of the doctrine of regeneration.

JIMMY TEACHES ME ABOUT GOD, by Mel Larson (Scripture Press, Wheaton, Ill. 76 pages, \$2.50). Spiritual lessons learned from a child as he progresses from babyhood to boyhood. Warmly expressed and beautifully illustrated with numerous photographs.



## What to See in Chicago

ARE there places of special interest to Christians vacationing in your part of the country? Probably there are more than you might expect—if you were to jot them down.

For example, take a hasty look at Chicago—not a vacationland by any means, but a city with many points of general interest and some of special interest to Christian families on vacation. If your travels this summer bring you to or through the Windy City here are a few of the places you may want to see.

You can take your pick as to outdoor points of interest—the Lake Michigan beaches, Lincoln Park with its zoo, conservatory and miles of lakefront recreation grounds, Garfield Park's huge conservatory (largest in the world under one roof), Chicago's two international airports (Midway lays claim to being the world's busiest, O'Hare, the largest), the observation deck of the Prudential building, the city's newest skyscraper, or Buckingham Fountain, largest ornamental fountain in the world. Or you can take the youngsters to the Brookfield children's zoo and farm where young visitors can see and pet and ride the animals. Then there's the Art Institute with its world famous paintings and exhibits, the huge Museum of Science and Industry and the Adler Planetarium where lectures on the stars are illustrated by a moving firmament.

Then there are places and things of special interest to Christians. Would you like a brief visit to the land of the Pharaohs with a glimpse of mummies and even an underground pyramid tomb? You'll find all this at the Museum of Natural History. And one of the finest collections of archeological finds, many from the Holy Land, may be seen at the Oriental Institute. Such places are open throughout most of the week, either free or with nominal admission charges, depending on the time.

Would you like to visit the headquarters of some national Christian organization? Gideons International, the

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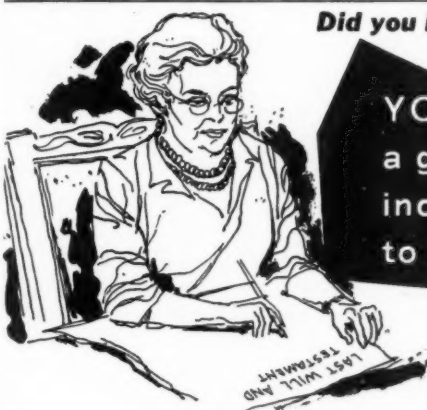
### The Card with a Red Border

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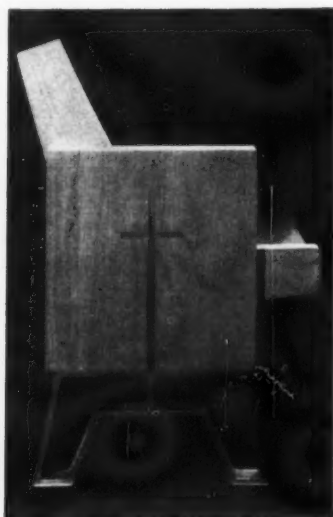
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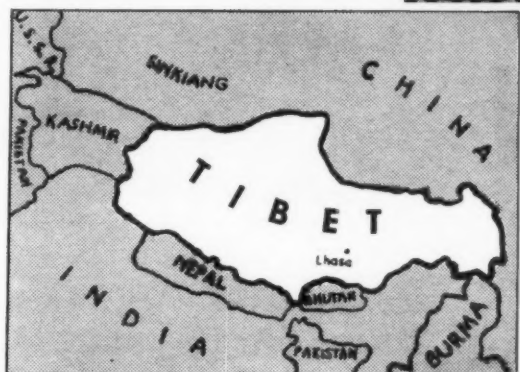
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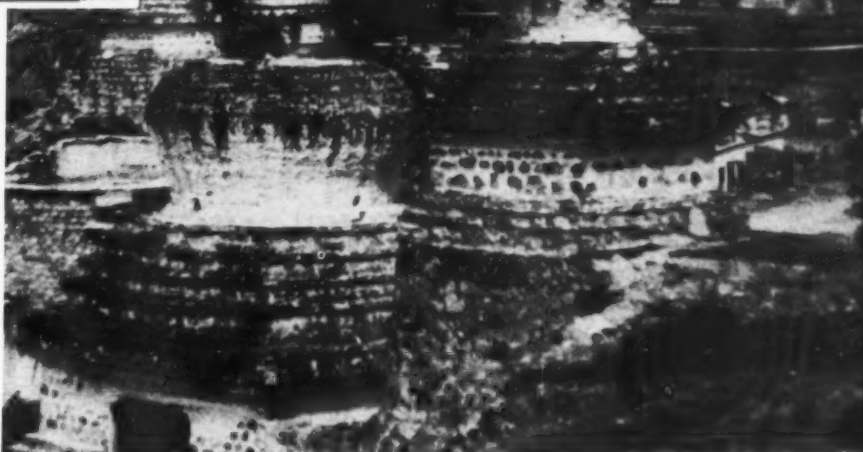
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A Picture Story  
by William D. Carlsen

Communists,  
Satan or  
Christ?



The Potala, home of the Dalai Lama and religious center of Tibet at Lhasa. UPI photo

## who will win TIBET?

**T**HE recent flight of Tibet's god-king, the Dalai Lama, into India has aroused the sympathy of the free world for this little known people rebelling against the iron heel of Communism. Though the Tibetans have no hope of winning a military victory, they have fought gallantly to drive out their Chinese Communist taskmasters who overran their land nine years ago in 1950.

Why do Communists want Tibet? For several reasons.

Because it gives them a window on India and access to undefended Nepal, Bhutan and Afghanistan (see map).

Because Tibet, "the roof of the world," is on a plateau more than 10,000 feet high, an ideal location for missile bases and air fields.

Because Tibet is rich in natural resources which have been virtually untouched because of the Tibetan's fear of disturbing the earth spirits by digging.

Such are the direct causes. But today's contest for Tibet is part of a far older struggle for this mountain country—the struggle between the forces of darkness and the light of the gospel of Christ . . .



Typical Tibetans from the northeastern section of the country.

Tibetan  
general,  
now reported  
brain washed  
and doing  
slave labor  
for the Reds.  
Right,  
Tibetan girl.



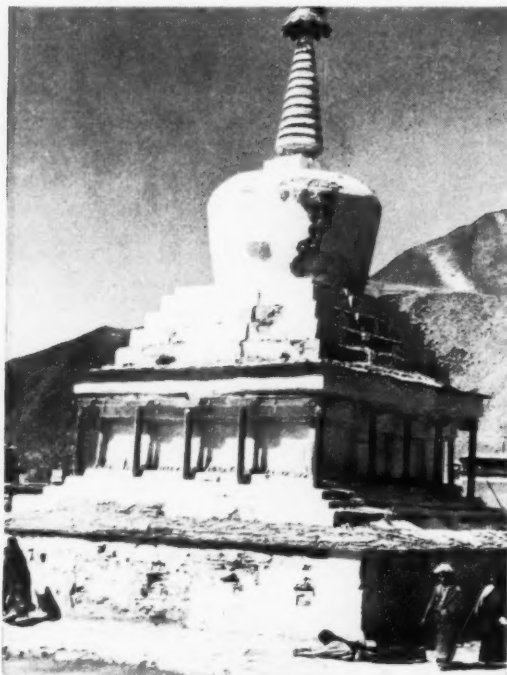


Sorcerers follow their "god" to mountain place of worship.



Sorcerers in their chanting hall. Their "god" is on the elevated seat.

Tibetan women attain merit by worship at *chorten* or shrine.



A commoner with her baby turns one of some 2,000 prayer wheels during pilgrimage at the Labrang monastery.



## A LAND OF FEAR, PRAYER WHEELS AND DEMONS . . .

Missionaries who have entered this strange country testify that the further they have penetrated Tibetan territory, the more they have been aware of the power of demonism. In one mission, which for more than fifty years has been engaged in work on the China-Tibetan border, almost every missionary family has lost at least one member by death—either a parent or child.

While the most common religion in Tibet is Lamaism, a form of Buddhism, red and white robed sorcerers representing a much older system of belief also have a following. These sorcerers worship their leader as god. Wearing devilish masks, they march in processions to sites where they make offerings to the spirits. Some of the sorcerers become demon-possessed. A world famous explorer once became possessed by demons while photographing a devil dance and fled to the home of missionaries where he begged them to pray for his deliverance. Tibetan lamas have also been known to speak in strange tongues, to heal the sick and to prophesy while under demonic control.

Tibetans are said to be the "prayingest" people in the world. Prayer flags flutter on every high mountain and prayer wheels—hollow revolving drums containing hundreds of written prayers—are installed at places of worship and at every mountain stream. *Chortens* or shrines as pictured at the left dot the countryside. At these shrines worshipers go from right to left three times. The more pious make this devotional circuit by prostrating themselves on the ground, moving forward each time by the length of their bodies. This they do to attain merit which they in turn believe will bring them closer to the Buddhist heaven of Nirvana.

A glimpse of unevangelized Tibet, "roof-top of the world," as seen from the India border. The distant mountains are Tibet. Ewing Galloway photo



Moody Monthly



These Tibetan guests of a missionary are hearing the gospel of Christ.

### SO FEW HAVE HEARD THE GOSPEL . . .

For more than seventy years Protestant missionaries have been attempting to free Tibetans from the tyranny of Satan, but few have heard the gospel. Hudson Taylor, the great missionary to China, once remarked that "Doing work among the Tibetans is like trying to enter a lion's cave and rob her of her cubs."

Strangely enough, women were among the first missionaries to Tibet, a rugged land where only the fit survive. At the turn of the century Miss Annie Taylor attempted to reach the capital, Lhasa. She first set out from the India border. On being turned back, she tried from the China side. Once she was poisoned, another time she was robbed; once she was deserted by her guide and bartered her tent for food. Once she was imprisoned. She did get into Tibet—but she was not permitted to reach Lhasa.

Other work has been done, mostly from border bases. Tibetans have been the guests of missionaries for brief periods. There has been some liberty to preach, but almost no liberty on the part of the Tibetans to believe. Tibetans professing faith in Christ have encountered violent opposition, even death. Today, after the sacrifices of many years, no missionary has ever taken up his residence in Tibet proper, a comparatively small region around Lhasa. As far as can be known, there is no congregation of Christians meeting anywhere within this area. The soon return of Christ demands that this land, too, receive a gospel witness (Matt. 24:14).

### CLOSED—BUT NOT BEYOND THE GOSPEL'S REACH . . .

It is true that missionaries are barred from Tibet as well as other countries. But there are other ways of Christian witness. Christians have been admitted to "closed" Afghanistan as teachers in that country's schools. Nationals from closed countries can often be reached for Christ while studying in this country so that they go back as Christian witnesses. Radio does not stop at borders nor does Christian literature in the packs of traders. Then there are personal contacts. The Dalai Lama was given the Bible in the Tibetan language by a Nepalese Christian on his former trip to India. Even now the Dalai Lama's brother is in the United States, the guest of a former missionary born and raised on the Tibetan border. Lastly, there is prayer, the greatest offensive weapon of them all.

We think of the four who carried their sick friend to the house where Jesus was preaching, but could not reach Him by conventional means. They could have gone back, assured that they had made an effort and fulfilled their obligation. But they "sought means" how they might bring him to Christ. They literally raised the roof to bring their friend to Jesus! Have we yet raised the roof for Tibet and the other closed countries of the world!

July, 1959



Missionaries have also spoken of Christ to the sorcerers' "god" at the Labrang monastery on the China-Tibet border.

The end of another Christless life. The author stands beside a stake to which mourners had tied a corpse for the vultures to devour. Ribbons of old cloth extend to prayer flags on the higher level. Photos by William Carlsen



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# STUDIES IN SECOND PETER

No. I: II Peter 1:1-11

## GIFTS AND GRACES

By S. Maxwell Coder

**A**S WE open our Bibles to II Peter, we enter upon the study of one of the most remarkable documents ever to come from the ancient past, including the other inspired epistles of the New Testament. Before us are the last words of a great apostle. He speaks, in verse 14 of the opening chapter, of his impending death in the words, "knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me."

What thoughts must have come to him as he sat down to write this last message! He must have recalled the wonderful new truths revealed after the day of Pentecost, in fulfillment of Christ's words, "I have many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth" (John 16:12, 13).

What subjects would be the Spirit's choice now? The answer is in the brief epistle before us. The Spirit led Peter to write of precious things given by God to all believers. He also wrote previously unrecorded facts about angels who sinned, about what Noah was doing be-

fore the flood, about what Lot was thinking before that terrible day when Sodom was destroyed. Second Peter contains fresh truth about how the Bible came to be written, about subjects like the transfiguration of our Lord, about what the apostles saw and heard, and what was still theirs to keep when visions and voices were no more.

This epistle contains one of the great secrets of history: why God has not yet destroyed the wicked out of the earth and why the present age has continued so long. It mentions a day a thousand years long, during which the heavens above will be on fire and the earth beneath will burn to a cinder, a day which will end with the creation of a new heaven and a new earth wherein righteousness will forever dwell.

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Let us be thankful that such themes are in the text, rather than subjects like the philosophical thought current in that day, popular books, temporary social problems, news events, theological distinctions or denominational differences. The apostle turns our minds to the Word of the living God, as our rule of life and as a light shining in a dark place. Peter knew that oral tradition would never preserve the memory of apostolic teaching. Therefore he determined to leave with believers a written testimony of the fundamental truths of the gospel and a warning against the false teachers who were even then stirring themselves up to infiltrate the infant Church.

♦ A BRIEF outline of the contents of II Peter may stimulate each student to prepare an original outline for himself. It is easy to break the book down into three parts, corresponding to the three chapters. "Remember God's gifts," we are admonished in Chapter one. "Remember God's wrath," we are instructed in Chapter two. "Remember God's Word" is the theme of Chapter three.

If these three brief phrases do not ap-

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peal to you as setting forth the basic truths of our epistle, let me mention another trio of phrases, each one describing the contents of one chapter: What we have received from God and what God expects from us (Chapter 1); men who turn their backs upon the truth (Chapter 2); the coming of Christ and the day of the Lord (Chapter 3).

In view of the fact that some critics have claimed that II Peter was written by an unknown man subsequent to the apostle's death, let us remember that the opening verse claims Peter as the writer: "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us." This satisfies the believing heart. Who would care to study a book which begins with an untruth? Many careful students have pointed out similarities between our epistle and the speeches of Peter recorded in the Acts, the casual references to incidents where Peter was present, such as the announcement of his death by Christ in John 21:18, 19, and the transfiguration scene of Matthew 17, mentioned in II Peter 1:17, 18.

Chapter three makes reference to I Peter: "This second epistle, beloved, I now write unto you; in both which I stir

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up your pure minds by way of remembrance" (v. 1). Because of this statement, we are justified in concluding that both letters were sent to the same people, believers scattered throughout the provinces of Asia Minor (I Peter 1:1).

♦ LET us consider the first eleven verses of II Peter for our first study. As you read this portion, notice that it speaks of several things which God has given to us and then of something we may give to God. Our faith is a gift (v. 1). He has given unto us all things that pertain unto life and godliness (v. 3). He has given unto us exceeding great and precious promises (v. 4). God calls upon us to respond to these three gifts by giving diligence to see that we live a life well pleasing to Him (vv. 5, 10).

Look at verse 1: "Simon Peter, a servant and apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God our Saviour Jesus Christ." You are a believer. You may think that a tremendous gulf divides you from the

apostles, but here is one of the greatest of them saying that your faith is like his. Faith is believing God; it is trusting a Person. That is all Peter could do, and that is what you have done. Therefore you have obtained like precious faith with him and the other leaders of the early Church. Of course, since this is a gift from God, we have no more right to boast of our faith than did Peter. We have all obtained it as one of the free gifts of God.

Someone may ask, "If what you say about faith is true, why then do not all men have it? Why has God not given it to everyone?" The answer is stated in our verse. Faith is obtained only through the righteousness of God and our Saviour Jesus Christ. God is pleased to offer this gift through the outstretched hands of His Son. It is available to whosoever will accept it from Him, but it is never thrust upon men against their will.

Apart from Calvary, God could not receive sinners since He is absolutely holy and just, and it is not justice to let a criminal go free when he has broken the law. But since Christ died in our place, God can still be righteous; that is, He is absolutely just and holy in giving us the gift of faith, which opens up to all the rich blessings of God in this life and in the life to come. We have obtained this faith through the righteousness of God and our Saviour. The good things Peter mentions belong only to those who trust Jesus Christ as Saviour. Believing Him to be a great teacher or example is not enough.

♦ In the second verse the apostle speaks of another relationship: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord." Faith is related to the righteousness of God and the Saviourhood of Jesus Christ. Other blessings like grace and peace, which follow salvation, are related to the knowledge of God and to the Lordship of Jesus.

The grace of God is the divine favor He bestows upon us even though we deserved judgment and punishment for sins and would have received them had not Christ been judged and punished in our place. We now have peace with God, and we experience the peace of God which passes understanding (Phil. 4:6, 7). It is God's purpose that grace and peace be multiplied in the experience of all His children.

The point here is that God is pleased to provide these blessings through knowledge of Himself and of His Son. In the last verse of II Peter, we are admonished to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." How do we grow in knowledge? In I Peter 2:2, we are told to "desire the sincere milk of the Word, that ye may grow thereby." In this matter of growth,

Moody Monthly

Peter does not refer us to a religious hierarchy or to men of any kind, no matter how wise or holy they might be. He refers us to the Bible. If we expect to have multiplied in our own lives God's grace and peace, we must read and study the Word of God.

Verse three makes it clear that this teaching of Scripture includes a great deal more than grace and peace. "His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." We are now engaged in Bible study. Every hour spent should increase our knowledge of the God who has called us to His eternal glory. This knowledge is not dependent upon the human wisdom of those who may be our teachers or pastors. It is the Word which God is pleased to bless, rather than man's comment upon it.

Look at that phrase again. "All things that pertain unto life and godliness." Everything we need to live for God in the world and everything we need to become godly has been given to us. Examine your own life in the light of this statement. If your experience is that of most Christians, you are very conscious that you do not seem actually to possess everything you need for a life of true godliness. This is not God's fault; it is yours. He has given you everything you need, but you have not yet taken up every gift and used it.

If a rich relative gave you a large sum, placing it on deposit in your name at the bank, it would do you no good if you did not know it was there. God has placed many things to your account in His treasury, and He has told you about them in the Bible. As you read, you grow in the knowledge of what God has given you. You rejoice at the Word as one that finds great treasure (Ps. 119:162). The first few verses of Proverbs two describe the proper attitude for Bible study. Let us seek the knowledge of God as we would look for silver and search for it as for hidden treasure.

✦ THE third great gift mentioned in these opening verses appears in verse four. You have received "exceeding great and precious promises: that by these ye might be partakers of the divine nature." The gift of faith is followed by the gift of everything we need for life and godliness now. But here we read of the promises of God which not only brighten the present, but reach on into the future. The Psalms, for example, speak of many things God has given us, such as divine counsel, a shield to protect us, power over our enemies and the very desires of our hearts. The New Testament speaks of the gift of the Holy Spirit, of Scripture, of wisdom, victory and rest, and "all things to enjoy" (I Tim. 6:17).

I have never seen a list of all the things God has given to us, but I have seen lists of promises numbering several hundreds. There are books of devotions which contain more than one promise for each day of the year. Perhaps you follow the practice of selecting a promise with which to begin each day, writing it on a piece of paper, meditating upon it and memorizing it during your leisure moments.

The promises of God are given to us who have escaped the corruption or pollution that is in the world through lust. We have been delivered from a tragic life of sin, but salvation is infinitely more than escape from a sinful past and deliverance from a terrible future. We have become children of God; He wants us to become more like our heavenly Father each day. This is the reason He has made these promises to us, that we might increasingly be partakers of the divine nature.

The verse speaks of a process of growing into the likeness of God, rather than the receiving of divine likeness in the moment we first believed. These promises are not given to unsaved people, but unto us who have been saved, who have obtained like precious faith with the apostles.

There are other reasons given in the Bible for the promises of God, but Peter speaks of their effect in producing likeness to God. Promises concerning the return of Christ, for example, are given for our comfort (I Thess. 4:18), but they are also given so that we will purify ourselves (I John 3:3). As we purify ourselves in the expectation of our Lord's return, we become more like Him, thus partaking in larger measure of the divine nature.

✦ Two interesting word pictures appear in verse five. They concern the requirement that we give all diligence to produce a Christian life that is worthy of what we have received from the Lord. The words, "beside this," give us the picture of a table loaded with gifts from God, alongside which we are to place something for Him. We are to give diligence in producing Christian virtues.

"Add to your faith virtue." The word "add" in the original Greek meant to pay the expenses of a chorus. It was a word taken from the Greek drama of that day. The drama was accompanied by a chorus of singers, and it was the custom for a wealthy man to bear the expense of the chorus. We are to bear the expense of providing a chorus of Christian graces amid the tragedy of life around us. It does cost something to serve God.

The text pictures one grace growing out of another, rather than separate building blocks being placed one upon another. Faith is the root from which all the others spring. Love crowns the

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list as the most precious and perfect fruit of the Spirit described by Peter.

In our faith we are to supply virtue or moral courage and strength. In our virtue we are to supply knowledge, the power to discriminate. In our knowledge we are to supply self-control, then patience, godliness, love to our brethren and finally love which extends to all men.

"These things" are repeated in verses 8, 9, 10, 12 and 15. When anything is mentioned so often in the Scriptures, it is of great importance. What are "these things?" They are the ordinary, prosaic marks of Christian character which should set us off from those who do not know our Saviour. These things are not great gifts nor do they attract attention. Yet how great is their importance in the sight of God!

You as a humble Christian may never make a very large impact upon your generation, but if these simple Christian graces describe you, then four very wonderful things will be true of you. You will never be "idle," which is the marginal rendering for the word "barren" in verse 8. You will not be unfruitful, nor will you stumble (v. 10), and you will have an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ (v. 11).

Perhaps you have longed to live a more fruitful Christian life and have wished that you had some of the gifts that have been given to others. But Peter does not say you must be "gifted." You will bear fruit for God if these humble virtues abound in you. Your service may not seem important to men, but the promise of God standeth sure, and you can rest in the knowledge that your life is bearing fruit.

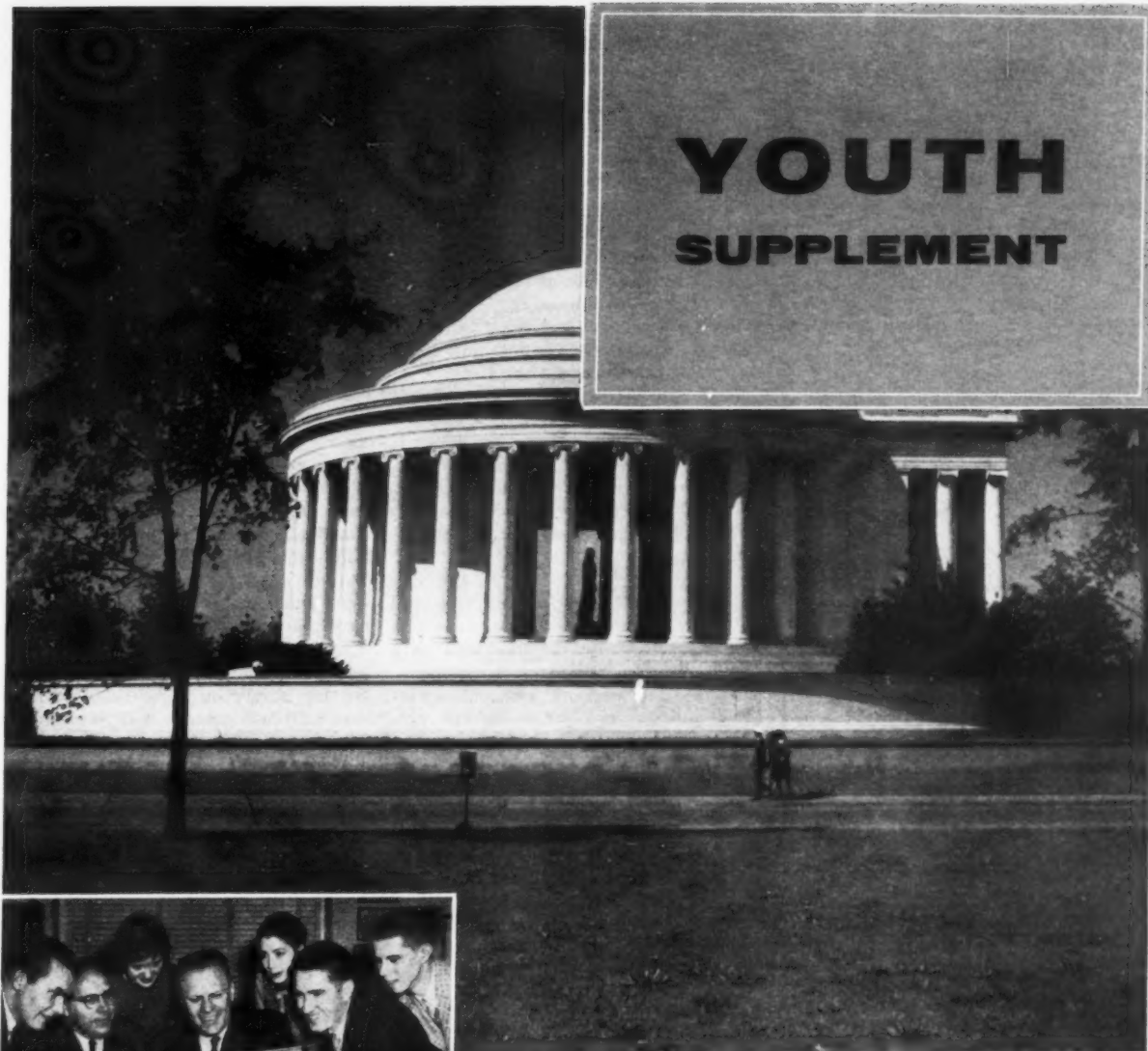
The expression in verse 9, "and hath forgotten that he was purged from his old sins," seems to have in view the loss of first love, forgetfulness of that wonderful joy of the Lord that brought deliverance from old habits and an old way of life. It is a description of a true Christian who can hardly be distinguished from an unbeliever because he has gone back into worldly ways.

As we bring our gift of diligence and place it alongside of the gifts God has given to us, we will make our calling and election sure to others (v. 10). If we do these things mentioned by Peter we shall never fall, or even stumble (v. 10 ASV).

When the everlasting kingdom of our Lord finally dawns, if we have practiced the virtues of II Peter, ours will be an abundant entrance into that kingdom. The great secret of a glorious entrance is not a prominent place among men; nor is it mighty works. It is the continuing manifestation of faith, virtue, knowledge, self-control, patience, godliness, brotherly kindness and love. Anyone can live this kind of life. May God help us to do so. **END**

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# YOUTH SUPPLEMENT



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By Montylou Wilson

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♦ SCENES like this did happen in classes in the twelve colleges that take part in the seminar. The result—the thrill of a lifetime for nearly seventy-five students, visiting state senators and representatives, talking to key government personnel, touring government buildings and sightseeing in general in the Capital.

The seminar was sponsored for the third year by the National Association of Evangelicals in cooperation with a number of evangelical Christian colleges. Details of the Washington visit were handled by Dr. Clyde W. Taylor, Secretary of Public Affairs for the NAE, while Dr. S. Richey Kamm, chairman of the Division of Social Sciences at Wheaton College, took care of the colleges' plans and correspondence.

The group's three days in Washington were really full! The first day, after a cheery early morning introduction and announcement meeting, they met at the White House for a tour and a talk by one of the White House staff. On Capitol Hill they listened in on their choice of seven congressional committee hearings and attended sessions of the House and Senate. Then they had lunch in either the Supreme Court or the Library of Congress cafeteria.

That afternoon, they met with Senator Everett M. Dirksen (R.-Ill.), Senate minority whip, for a general discussion, then toured the Supreme Court Building and the Library of Congress.

Robert Kennedy, Chief Counsel for the Committee on Improper Activities in Labor and Management, discussed with the group the reasons for congressional investigations. One of the students asked Mr. Kennedy what would be done about the evils being uncovered through the investigation of

labor rackets. He surprised the visitors by throwing the question back, "How many of you have written to your congressman, requesting him to take action toward legislation?" The students had no answer, which surprised Mr. Kennedy. Being well aware of the religious convictions of the group, he seemed to feel that they of all people should be taking the initiative in such affairs.

That evening, after dinner at a local church, the seminar group heard one of the NAE's Washington staff discuss the work of that organization in Washington and then topped it off with a rehash of things seen and heard during their first day in the city. The weary visitors didn't have to be coaxed to bed that night!

♦ THE next two days were equally full. Wednesday morning, briefing sessions were held at the State Department on American foreign policy and the relationship of this country to the United Nations. Most of the afternoon, following lunch at the State Department cafeteria, was devoted to getting acquainted with the Civil Service Commission, including a brush with a Civil Service exam on civics and current events. (High scorer was Richard F. Thompson of Providence-Barrington Bible College, who was appointed "Commissioner of the Day." David Dixon of Wheaton College and Lawrence Pinto of The King's College tied for second place.)

What could be done on campus to prepare for an overseas career in foreign service, the students wanted to know. The dean of the School of International Service of American University, Dr. Ernest Griffiths, listed four qualifications. First, he said, someone interested in foreign service must be able to think like those whose background is different. Second, they must not, however, go overboard in accepting a foreign culture. Then the foreign servant must be able to make himself understood in the language of the country where he is serving. He can't just talk conversationally; he must be able to speak publicly and write clearly.

Dr. Griffiths's final point was of special interest. He said that one who serves in another country cannot successfully meet the problems brought up by another culture unless he has settled satisfactorily his own convictions and beliefs. The school feels that the Christian has the greatest advantage here because of his own personal religious philosophy.

That night at dinner, four Wheaton College men now attending American University talked about their "Washington Semester" studying American government and doing research projects while enrolled in their own college.

Moody Monthly

They are earning regular college credit, but are really working hard for it.

Thursday morning was spent in the Defense Department, where a panel on career opportunities in defense was the high point. The seminar closed that afternoon with a bird's eye view of Capital religious life presented by the editor of *Christianity Today*, Dr. Carl F. H. Henry.

✦ Does that sound like a packed and hectic three days? It was. But it was more. It was a challenge. The students had come with many questions and found many answers. The most striking impression of the many received was the need for Christians in federal service.

In talking with the group from Providence-Barrington, Senator John O. Pastore (D.-R.I.), who does not profess to be an evangelical Christian, said that the type of government official needed is the type that comes from the evangelical Christian college.

One of the questions bothering Paul Sengpiehl of Wheaton College was this: "Is it possible to live a consistent Christian life in political circles?"

After questioning Christians in the government, however, the students were

.....

**For another fascinating look at Washington, be sure to read "Christians in Your Congress" on p. 14**

.....

all convinced that these Christians are not compromising their testimonies one bit.

A third impression received by the seminar group was that the problems which face America have a direct bearing on American missions in other lands. They feel now that American Christians should be aware of these problems and of the manner in which they are being worked out.

Faculty advisor Dr. Hubert Reynhout, of Providence-Barrington, said that this manner of learning about government, seeing the work of the various agencies, talking to people, asking questions, seeing places, doing things, should form a good part of a student's education. In this way the government becomes less impersonal and brings home the realization that the government is "we the people" rather than the ambiguous "they."

✦ **STUDENTS** will come to Washington for the seminar every year. These went this year. This is what they did, what they saw, what they learned. Maybe sometime soon you too can go. **END**

July, 1959

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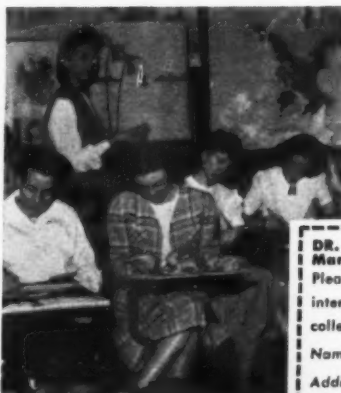
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Would it matter if just for this  
one vacation she didn't say very  
much about being a Christian?

# UNWILLING

**M**IND if I sit down?"

The train jolted and Mary Anne's head jerked forward uncomfortably. She lifted her hands to rub her sleepy eyes and her purse slithered off her lap to the floor. The broad shouldered fellow in the sailor's uniform bent easily against the rocking train and picked it up.

"Well?" he shrugged, with the purse dangling from one finger.

"Oh, yes . . . sit down."

Embarrassed, Mary Anne collected her purse and magazine on her lap and rearranged her full skirts. *I must have been dreaming*, she thought, *or I'd have noticed that the train stopped.*

Then, just a little annoyed that someone had chosen to share her seat, she patted her soft brown hair into place and turned her face to the dusty window. Lashes of rain hid everything but blackness behind her reflection in the glass.

There was something about  
this young fellow's self-assurance  
that was irritating.



SCHMERLER

# WITNESS

By ANNA H. JONES

She examined herself critically. *Hm! Not bad, really. The new hat does a lot for me.*

For a moment Mary Anne squinted back at the attractive face, the light brown hair and small, pointed chin reflected there. In imagination she could see herself with a glittering diamond tiara set above a sophisticated hairstyle. Dressed in an exquisite lavender gown encrusted with pearls, she walked slowly down long marble stairs on the arm of a handsome escort . . .

The train, shrieking, plunged through another tunnel and startled her back to reality.

*How silly!* she thought.

As a Christian, Mary Anne had always had very definite ideas about what came first in life. But now, as the train hurried her away on her first real vacation without the family, she was beginning to wonder. It was thrilling to visit Jan for a whole week, especially since she had not really known her very long. But how could she tell Jan that she could not join in all of the things planned for her? Would it matter greatly, she wondered, if just for this one vacation she didn't say very much about being a Christian? After all, Gary was a long way from home, and no one would ever know. Oh, to be completely free and independent, just for this once!

♦ HAVE a cigarette?"

Turning, Mary Anne faced a pair of whimsical brown eyes sunk deep in a wind-burned face. Shades of thought twinkled in and out of them as the sailor held out the pack.

"No, thanks," Mary Anne smiled a little stiffly. Then, "I don't smoke."

"No?"

Another shrug and he helped himself to a cigarette, lighting it slowly. As she watched him, Mary Anne wondered if he had been reading her thoughts. She felt a twinge of resentment as she realized how different Christians were from everyone else. In a way, Christians really did miss a lot in life. Never really enjoying things, but always thinking about what was right and wrong. What was it her mother had said before she got on the train? "Keep looking to the Lord, honey. Take Him with you wherever you go, and this'll be the best vacation you've ever had."

Mother was a dear, but really she had been giving advice like this for as long as Mary Anne could remember. And that address she had given her! "An old friend of your father's," she had explained, "the Rev. Mr. Brown. He has a church in Chicago, in case you happen to get in there. He'd love to have you come and visit."

At the time she had said nothing to her mother, but secretly she was sure she wouldn't be needing the address. Surely she was old enough now to start thinking for herself. This vacation was going to be fun. . . .

"That sure is a cute hat you're wearing."

As he spoke, the sailor pushed his own hat back to an even more nonchalant angle and sprawled his length a little more comfortably in the narrow seat.

"If you don't mind my saying so," he added with a grin.

Mary Anne smiled in spite of herself. "Thank you. It's new."

"Goin' far, Miss?"

"Gary."

"Hmm—not much farther, then. Next stop, isn't it?"

"Yes, I believe so."

Mary Anne pursed her mouth into a straight line and pulled at the wrinkles in her gloves. It was evident, he was trying a little too hard to strike up an acquaintance. Couldn't he see she wasn't interested? She leaned back and closed her eyes.

"I'm bound for the Big City, myself," the young man volunteered. "Chicago. The Windy City and the bright lights. The town Billy Sunday couldn't shut down. Reckon I can find myself a good time there?"

There was a hint of mockery in his voice.

♦ MARY ANNE pricked at the mention of Billy Sunday. As a Christian, she knew that this was a perfect cue to tell this stranger about the Lord. But she was not sure she wanted to. Wasn't this her vacation, a time to lay all responsibilities aside? Anyway, she would be getting off the train in a few minutes.

But even the train wheels seemed to scream in protest at her thoughts. She licked her lips nervously and carefully chose her words. "Depends what you're looking for."

A droll smile twisted the sailor's face.

"Well . . . I look at it this way," he said. "I'm young, not bad-looking, independent. Might as well make hay while the sun shines. Enjoy yourself, I say! Have a good time!"

Mary Anne frowned. Hadn't she been thinking the very same things, secretly wishing to be as free as Jan was, with nothing to do but enjoy herself twenty-four hours a day? Of course, she agreed with this sailor in a way, but—maybe he was pushing it just a little bit too far.

"Agreed?"

The sailor leaned toward her and casually flicked a smudge of cigarette ash from her coat.

Mary Anne hesitated. If she agreed with him it might sound as though she was not a Christian at all. Deep inside, she knew she did not want this. After all, it didn't sound as though this self-assured stranger had thought things through the way she had.

Aloud she said, slowly, "I'm not so sure . . ."

"Aw, come on, you know that's not true," the sailor said, his wry smile coming again. "Everyone's lookin' for a good time. I don't mean you have to break the law. Just enough so you get by. Eat, drink and be merry! You know what I mean!"

Mary Anne knew exactly what he meant. He was parroting ideas now which meant following along with the crowd. And she had been doing it, too. She was feeling a little bit ashamed of herself.

*I ought to say something about the Lord. Now, before I get off. But I just can't!*

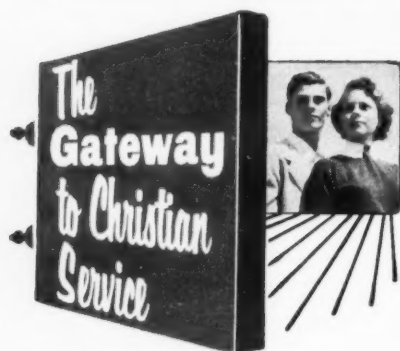
The young sailor was still talking, his forehead wrinkling and his mouth twisting into a smile as he tried to press his points home.

"The main thing's to have a good time, the way I feel. 'Course, you have to be nice enough to everybody so they'll be nice to you. And you have to stay out of trouble. Natch, I wouldn't do anything I'd have to die for!"

Mary Anne was beginning to like the conversation less and less. Her heart racketed with the pounding wheels of the train.

*I must tell him. Dying! Now's my chance to tell him about dying!*

But somehow the words stuck in her throat, and she just



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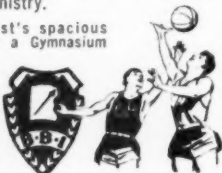
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shook her head, squeezing her gloves between her fingers.

"You may be right," she mumbled.

"Sure I'm right!" came the self-confident reply. "When I'm older I'll settle down, probably. But for the time being, the sky's the limit for this guy!"

Something about his self-assurance began to irritate Mary Anne. This young fellow was just too cocky. Surely he wasn't satisfied with these ideas! Didn't he realize that life could mean so much more? In giving to others, and most of all in giving oneself to Christ?

♦ **SUDDENLY**, before she had time to think of the words, she blurted out, "But what if you died *now* . . . I mean, while you're still young?"

"Die? Me? Don't worry, Miss. I won't end up in the electric chair!"

His surprise at the sudden turn in the conversation was obvious. But suddenly Mary Anne didn't care. How foolish he was, not thinking for himself at all, just echoing what everyone else said was true. And she had been just as bad, just like all the rest. As a Christian she should have remembered there was much more to life than people realized.

The sailor was beginning to look rather confused. He leaned forward and looked at Mary Anne sideways. For the first time she stared straight back at him.

"I can take care of myself, I reckon," he defended. "I know my way about town. A little gal like you has got no business to be worrying your pretty head about such things." His tone was half mocking.

Mary Anne's simmering irritation spilled over. She was not afraid any more. Living for Christ was not a responsibility—it was a privilege! She was thrilled to have found a way of life that was so much bigger than the narrow one this stranger knew. She could hardly believe her own ears as she answered him.

"I don't care about that. But what are you doing that's *worth* living for, I'd like to know?"

"Come again, Miss?" His nonchalant smile was gone.

"I mean, how can anyone's life be worth living when he's thinking only of himself and his own fun all the time?"

"Huh? Well, I guess you've got a point there."

The train was roaring through another tunnel, and Mary Anne could hear the conductor yelling unintelligibly from the next coach. She turned in her seat and calmly gathered her belongings together.

"I think I have," she said. "In fact, I know I have. If I didn't believe in God and another life after death, I'd be thinking like you, too. But since I know Christ, my life is given to Him. And that makes all the difference."

The sailor reached in his pocket for

## "Teens in Type" Winner

Out of ten possible winners, authors of "Teens in Type" articles published in the contest begun last September, Margaret Hall has received the first place award. Her story, "Popularity Takes a Plunge," appeared last February.

Midge, as she is known at Wheaton College, is a junior in sociology. She plans to enter Young Life work following graduation next June. As "Teens in Type" winner, she will receive a portable typewriter.

Receiving honorable mention in the contest were John Bomar, Lucy Anne Moore and Paul L. Tan. The judges—all of them free-lance writers—were Mrs. Violet T. Pearson, editor of Baptist Publications, Denver; Mrs. Joan Wise Jesurun, formerly with McGraw-Hill book publishers of New York; and Gunnar Hoglund, youth director of the Baptist General Conference, Chicago.

another cigarette, but Mary Anne noticed that he was fumbling for the pack.

"You remind me of my Mom," he said, dryly. "She's gone now. She used to talk that way."

A surge of thankfulness rose in Mary Anne's heart, and she knew she was in full control of the situation. Quickly she opened her purse and pulled out the slip of paper her mother had given her, with the address of Mr. Brown's church on it, then copied the address on the back of an old envelope.

"If you're looking for some new friends in Chicago, you might try this address," she said, handing the paper to the sailor. "Mr. Brown is an old friend of my father's. He'll do a much better job of explaining what I was trying to say."

The thunder of the wheels was slowing to a steady swing as the train neared the station.

"Gary-e-e-e . . ." roared the conductor, crashing the door from the next car.

Mary Anne smiled broadly as she touched her hair into place under her hat, collected her wraps and stood up in the swaying coach. She could hardly wait to see Jan now. There was so much to tell her, and she was not afraid of the responsibility any longer. She was proud of being a Christian and she wanted everyone to know.

Stepping out into the aisle, Mary Anne paused. The sailor slouched carelessly in the ill-fitting seat. He was studying the address she had given him. Then he put it into his pocket and looked up at her.

"Bye, Miss!" he said, simply. "And . . . thanks!"

END

## 'TWEEN TEENS

### How Do You Rate as a Citizen?

Hello!

Probably now is the best time of the year to talk about a very important matter. I mean the relation a Christian young person has to his country. Sometimes Christians say, "Oh, I'm a citizen of heaven," and that's true. But the Bible is pretty clear that the Christian should also be about the most desirable earthly citizen you can find.

Some folks are worried right now about how young people feel towards their government and its laws. So, how about starting right there? Here's a quiz that will help you check up on your own attitude. Just mark the answers that sound right to you. And take your time, because some of these questions have more than one good answer. All set?

✦ **OKAY**, how did you answer questions 1 and 2? Have you bumped into that attitude going the rounds these days that the fellow who's "in the know" has no time for patriotism?

"Patriotism?" someone will yelp. "Why,

there's so much wrong with the country that no ordinary guy can do anything about it! Anyway, everyone's looking after number one, isn't he? Look, don't take this patriotism thing seriously!"

It's easy to let this crowd do your thinking for you. But I think if you'll look around you'll find that of all the places on the globe today the good old U.S.A. has about as many advantages as any. Sure it has its faults—what country doesn't? And we ought to get to work on them. But it's a mighty good place to be—just the same—from the standpoint of personal freedom, opportunity and security.

And speaking of patriotism, did you ever walk through a national cemetery? Possibly 30 or 40 per cent of those long rows of white crosses mark the graves of young people like yourself—kids who when they had to face the ultimate issue thought their country was worth real sacrifice.

Well, how about those things that

### Rate Yourself on Citizenship

1. What's your personal reaction to what in your thinking stands for the U.S.—a flag in a parade, a formation of jets or a building like the Lincoln Memorial or the national capitol?

(1) Just so-so. (2) Proud. (3) No feeling.

2. What is your opinion of our national and state governments?

(1) Best in the world. (2) Disappointing but impossible to change. (3) Not perfect but worth improving.

3. How do you react when you read about the exposure of graft in public life?

(1) Too bad the fellow got caught. (2) All people in such positions are crooks. (3) We should try harder to get the right people in office.

4. Which of the following causes of poor government do you think are most serious?

(1) Inoffense on the part of voters. (2) Lack of law enforcement. (3) An uninformed public.

5. What's your personal attitude towards police officers?

(1) Somebody to outwit. (2) They're on our side. (3) They're pretty hopeless.

6. What's your attitude towards speed

limits when you're driving?

(1) Always try to obey. (2) Obey when reasonable. (3) Use your own judgment—and keep an eye out for patrol cars.

7. In your thinking a Christian should—

(1) Obey all our laws all the time. (2) Obey more laws more of the time than nonChristians. (3) Use your own good judgment.

8. If you think a Christian should obey all laws all the time, what is your reason? Why should he?

(1) To be a good citizen. (2) To set an example—that is, for the sake of his testimony. (3) Because the Bible commands it.

9. Do you know the names of—

(1) Your senators? (2) The representative from your district? (3) The state legislators from your district?

10. Which of these have you done in the interests of better government?

(1) Thrown the weight of your influence and personal example in your crowd to the side of respect for law. (2) Begun a careful study of what makes good government and what makes it go bad. (3) Prayed for those in responsible governmental positions.

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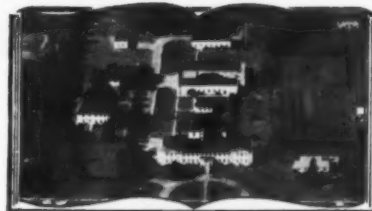
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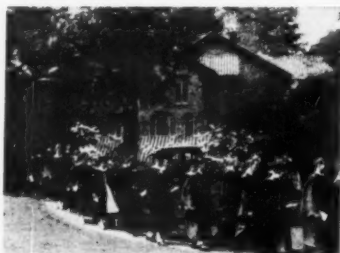
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aren't as they should be? How about graft, influence buying and all the rest? Are these things serious? Sure they are. But did you ever stop to think that they reflect more on us than they do on our form of government? It's because the people who want good government don't get in there and pitch like the ones who are looking for soft jobs and easy money that we're in trouble. Our country is in crying need of young people who want good government and who care enough to work to get it.

Still with me? How did you answer questions 5, 6 and 7? They were in there because it seems to me that carelessness with respect to the law is a sign of a shortsighted and tragic weakness. It's respect for law that holds a country like ours together.

Certainly there are evils in our law enforcement, but if we're to have the blessings of freedom and democracy, we have to have laws and make them work. It may not seem to matter very much whether you park a few minutes over-time or run your motorcycle without a muffler, but it matters a lot whether you and others think the principle of being law abiding can be kicked around. Think this one over.

♦ "But," you say, "what does all this have to do with me as a Christian?"

Just this. The Christian is to be a good citizen *plus!* The ideal citizen is a disciplined individual. He has a respect for government and regard for his fellow citizens.

The Christian meets these qualifications. First, he is a controlled man—controlled by the Lord Jesus Christ—and he has Christian regard for the rights of others. In addition, the Christian is told (read Rom. 13:1-5; I Pet. 1:13, 14) that government is part of God's plan, that he is to obey it in civil matters and that it operates for his good. In other words the thinking Christian is all out for his country in a solid way.

Under a government like ours the Christian will not only obey, but he will also take an active, intelligent part in electing good officials and seeing that government functions as it should. Perhaps he will serve in office. Certainly he will pray for those in responsible places as he is told to do in I Timothy 2:1, 2.

Sounds like a pretty large order, doesn't it? It is. But this is the kind of citizen our country needs more than anything else in the world. Will you be one of them?

W.G.C.

P.S. In case you'd like to check your answers to the quiz, I'd say that a 100 per cent Christian response should look something like this: 1. (2); 2. (3); 3. (3); 4. (1) and (3); 5. (2); 6. (1); 7. (1); 8. (3) also (1) and (2); 9. and 10. (1), (2), (3).

## KNOW YOUR CHRISTIAN SCHOOLS • No. 2

A Photographic Quiz

Do you know your Christian schools?  
Here is another picture quiz showing  
scenes from four schools together with  
important facts about them. How many  
can you identify?



1. These towers house the administration of a Bible college in South Carolina. This school, long associated with the name, Robert C. McQuilkin, began construction of a new campus in January. Approximately 400 students are enrolled in programs leading to the degree of Bachelor of Arts in Biblical Education and to graduate degrees in Missions and Bible.



2. For 57 years this interdenominational Christian college has stood in the center of one of Minnesota's leading cities. It offers four-year programs in Christian education, missions, elementary education and music education and a two-year diploma course in commercial education. For several years its president was one of today's leading evangelists.



3. This is the ivy-covered library and administration building of the first Bible school in North America, founded in 1882. This co-ed college with a missionary emphasis is located 25 miles from Times Square on the Hudson River and serves students doing work in Bible and theology, missions, Christian education and music education.



4. Within walking distance of Chicago's loop, 1,000 students attend this Bible institute in the day and 1,000 more at night. Founded by a famous evangelist, it offers three-year courses including music, general Bible, Jewish missions and missionary technical. It also sponsors summer workshops in missionary literature, radio and pastoral counseling.

Compare your answers with those on page 63. For a convenient reference file on Christian schools, clip this quiz and others to appear in coming issues.  
July, 1959

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# What Does the Bible Say?

## THE WORLD FOR CHRIST

By Anthony C. Capon

**L**ITTLE thought when I was converted that within such a short while I would be going out as a missionary!"

So say many young people leaving home to carry Christ's gospel overseas. God's call is often surprising and completely unexpected, and a girl or boy previously headed for a secretarial or business career finds out that God has other plans.

We are living in a thrilling age from a missionary point of view. This present era has seen a tremendous upsurge of missionary interest and activity in all the churches. The full-flowing forces of nationalism and communism lend urgency to the task, and many of our best Christians are going to the front line.

It's time that we who have shared these Bible studies together should consider what the Bible has to say about this vital subject. As on other occasions, we must be ready if necessary to make radical changes in our lives because of what we read.

♦ **F**IRST we must see why we as Christian young people have any responsibility for missions. Have you your Bible and notebook ready? Then look for our first verse, a well-known one, John 3:16. You know that "God so loved that He gave," but *what* did He love? What people had He in mind when He gave His Son? Is there any limit? Do you think, from this verse, that Christ is intended by God to be a Saviour for people all over the world?

Take a look at I John 2:2. Here the Apostle John is showing what a wonderful Saviour we have in Jesus Christ, and he says that if we have sinned, Jesus is the propitiation (the sacrifice) for our sins. But then, lest we should become self-centered and self-satisfied, something else is added. What is it? For whose sins is Christ the propitiation? I think those words, "not for ours only," could be used by God to challenge us with our selfish attitude to our Christianity.

This is the first reason back of our responsibility. It is that Christ is the world's Saviour. There is only one Christ, only one gospel, and it is intended for all men everywhere.

♦ **A** SECOND reason why we have a responsibility for missions is found in John 14:6. We know the first part of this verse

well enough; but how much have we thought about the second half? How many different ways to God does Christ say there are? If a man does not come by way of Christ, what other way may he take? What does the verse say?

It is a commonly held opinion today that all religions lead to God, or at least that it is possible for a man to be saved by a non-Christian religion. Look at our verse again and see if you agree with that opinion. Do you think a man has any hope of finding God if he does not come through Christ?

Acts 4:12 is another important reference in this connection. Peter is telling the Jewish rulers about Jesus Christ, and in this verse he compares Jesus with other religious leaders. What other names, besides Jesus, are there by which men may be saved? In how many other religions is salvation to be found? Notice that "under heaven" means "in the whole earth."

Here we have the second reason why we have a responsibility for missions. It is that there is no way for men anywhere in the world to find salvation except through the Christ that we know and love. If they do not know Him, they will perish. It is a terrible fact but none the less a true one, and it is written plainly throughout the Bible.

♦ **A** THIRD reason is given by Paul in Romans 1:14. For "Greeks and Barbarians" we today would say "civilized and uncivilized." Does Paul say he is doing people a favor by preaching the gospel to them, or is he paying them a debt? A debt is something which you owe someone and which you have no choice but to pay. It is not an act of kindness on my part if I pay a debt I owe you. Similarly, Paul says he owes all men the gospel that is so precious to him.

It should be impossible for a real Christian to enjoy the gospel himself and yet not be concerned about the need of those who have not heard. The thought that he knows Christ and His salvation while millions are living and dying in their ignorance should surely overwhelm him with a sense of obligation.

Do you have any such feeling? Or do you just not trouble to think about anyone outside your own country? As we go on now to consider what we should do about our responsibility, will you ask

God to show you what He wants *you* to do?

♦ **H**ERE are four ways the Word of God says we should be concerned about missions:

1. *Know.* Ignorance is perhaps your greatest enemy as regards missionary interest. You can't pray for Papua or Ecuador or Nepal if you have no picture in your mind of where they are, what kind of people live there and what Christian witness is being done.

I think this explains what Paul and Barnabas did in Acts 14:27, when they returned to Antioch from their missionary tour. To whom did they give their report? Would that include people like you? They realized how important it was that the Christians should *know* what had been happening.

How do you make out in geography at school? It's one of the most important subjects for the Christian—as important as a soldier getting to know the different battlefields on which a war is being fought. Take an interest, for the sake of your Lord, in the countries you learn about. Make a good friend of your atlas, and use it whenever you hear the name of a place or country that is new to you.

Be like the Christians in Jerusalem (Acts 15:4). Receive missionaries who visit your church, and find out what God is doing with them. Do this even though others in your young people's group may not be interested. Then try to take a special interest in one particular area of the world. Missionary magazines will often give you plenty of news.

2. *Pray.* To find a passionate appeal for prayer from a missionary, turn to Romans 15:30, 31. What does Paul "beseech" the Christians at Rome to do for him? Does he just want them to pray for him in general, or does he give any specific requests? Verse 31. He got the Christians at Ephesus praying for him in Ephesians 6:18-20. What were his special requests this time? He took great trouble to get all the Christians praying for him as he undertook his great missionary journeys.

To pray for God's workers out in the plains of India or the forests of South America is as definite a way of working for Christ there as if you went there yourself. But your prayer must be regular and intelligent. You must know what

specific things you are asking God for.

This takes self-discipline. Are you prepared for that? Begin by having a piece of paper or a notebook to remind you of a missionary prayer topic for every day of the week. Keep it in your Bible as a daily reminder in your quiet time. Use prayer requests in newsletters from missionaries and in magazines. Get your shoulder to the wheel of missionary endeavor in our day, and push by prayer!

3. *Give.* In our article, "The Christian and His Money," in March, we saw the different reasons why we should regard our money as the Lord's and use it for His glory. This month we think of a special way of using it: by giving to missions and missionaries. Do not think that the amount you can give is too small to be of value; remember the widow's "two mites!"

The Bible principle is that the people to whom the missionary goes should not be asked for money. The preacher's salary should come from other Christians. For example, see II Corinthians 11:9. When Paul went to preach the gospel in Corinth, who provided for his needs?

Are you helping to provide for the needs of some modern missionary? Set aside money regularly, as much as you are able, and devote it to sound, live missionary work. Once again you are playing your part in winning the lost as surely as if you went yourself.

4. *Dedicate.* Dedicate yourself to God for Him to use anywhere He wants. This is a big step, but without it all that we have said so far would be mere hypocrisy. You cannot buy your own freedom by prayer or money. You yourself must also be ready to go if God so wishes.

The Bible says, "Thou shalt not steal." We can obey that command in most things, and yet be robbing God of the greatest thing of all, our own lives.

Look at the famous verse in Isaiah 6:8. What did Isaiah say to God? See how he let God know he was willing to go if necessary. Have you told God that yet, from your heart? When we have done this, we need to prepare ourselves for a possible call. This is done by Bible study, prayer, witnessing for Christ and generally seeking to make ourselves fit for Christ to use. Then we must listen for God to say to us as He said to Isaiah, "Go!" (v. 9).

Another quick personal test. Look back over the four sections and the notes you have made. How do you personally measure up? END

## Answers to "Know Your Christian Schools" Quiz

Answers to quiz on page 61

(1) Columbia Bible College, Columbia, S.C.; (2) Northwestern College, Minneapolis, Minn.; (3) Nyack Missionary College, Nyack, N.Y., and (4) Moody Bible Institute, Chicago, Ill.

July, 1959

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## the last word

Dear Friend:

Our age has been called the atomic age and the space age. But more and more we realize it is the age of anxiety. For evidence we have the enormous sales figures of books on inward peace, and we notice in our day a great surge of interest in psychological help.

Throughout the centuries, however, men have found that there is only restlessness apart from God. One of the Church Fathers put it this way: "Thou hast formed us for Thyself, and our hearts are restless until they find rest in Thee." Apart from God there is no peace or comfort.

The great gulf that separates us from God can never be spanned by our own efforts. But at Calvary, the Bible tells us, Jesus Christ bridged that great gulf for us.

He bore our sins on the cross, and we, through faith, can claim the benefits of His work. Read what it says in Romans. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1).

Here is a new relationship into which we enter through faith in Jesus Christ. This is the way provided, and here is the invitation our Lord gives: "Come unto me all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28).

Have you found rest in Jesus Christ? Have you asked Him to take your burdens away and in return found the peace which only He can give? Won't you do it now?

The Editor

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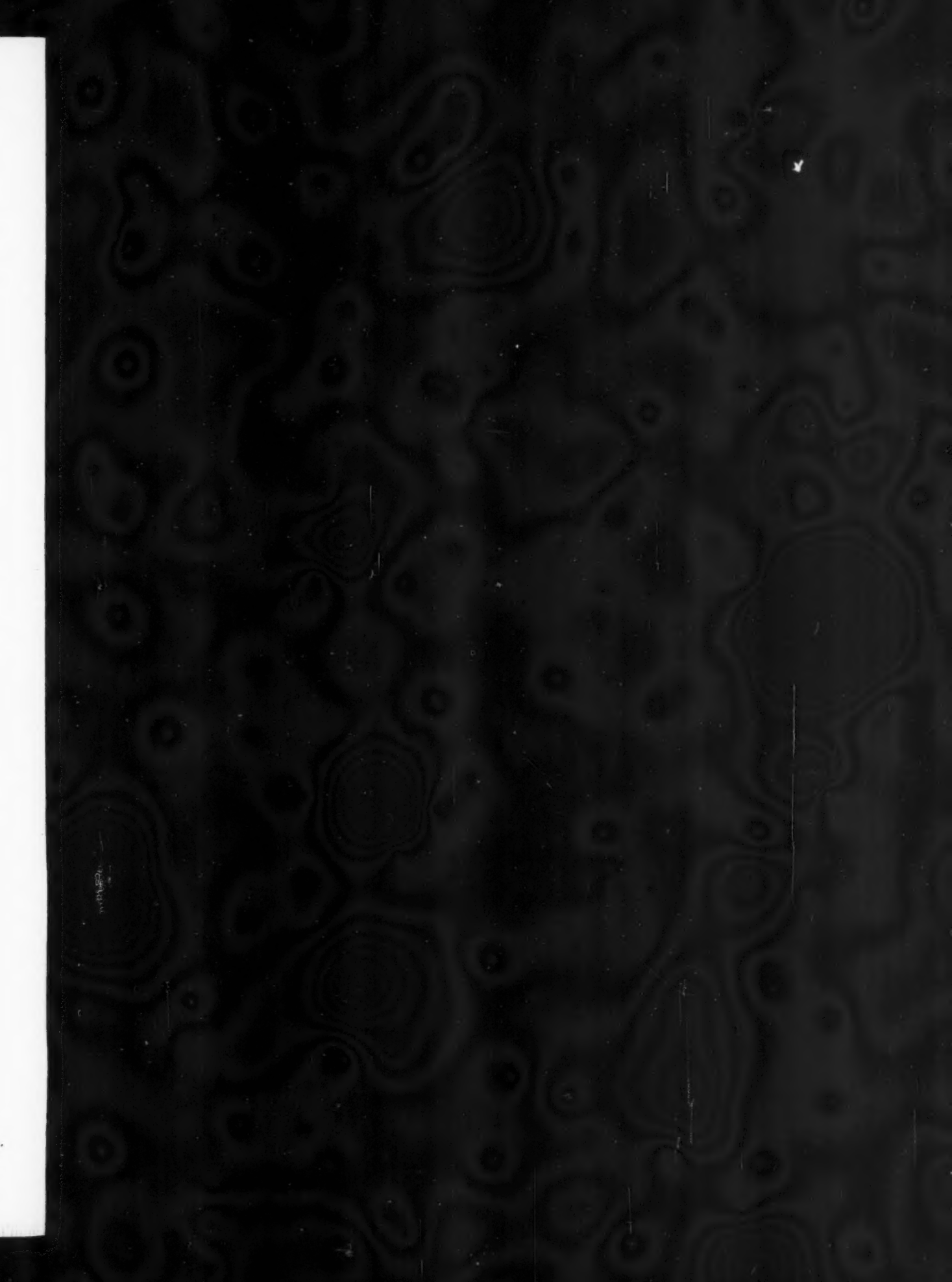
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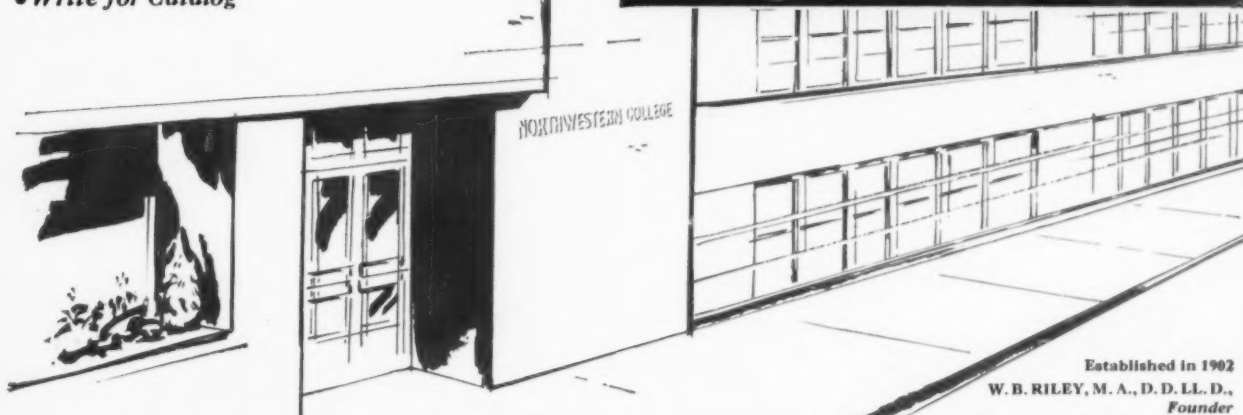




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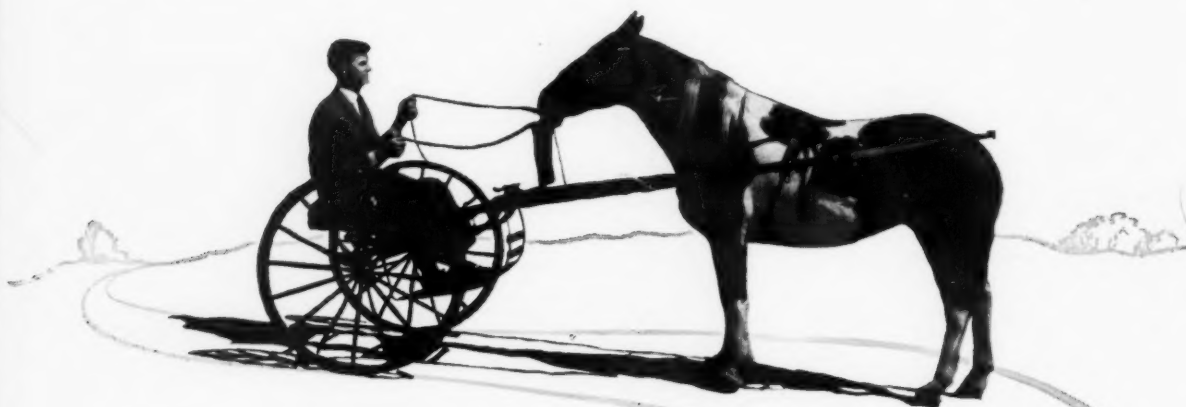
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